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# THE CATHOLIC TEMPERANCE READER





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THE  
CATHOLIC TEMPERANCE READER

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The  
Catholic Temperance  
Reader

BY

THE REV. W. H. COLOGAN

*Hon. Sec. Catholic Truth Society*

AND

SIR FRANCIS RICHARD CRUISE

D.L., M.D. (UNIV. DUBLIN)

*Ex-President of the Royal College of Physicians of Ireland, etc.*



LONDON  
CATHOLIC TRUTH SOCIETY  
69 SOUTHWARK BRIDGE ROAD, S.E.

1900

SANTA BARBARA, CALIF.

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## LETTER FROM CARDINAL VAUGHAN.

DEAR FATHER COLOGAN,—

You will render a great service by publishing a *Catholic Temperance Reader*. I have long desired to see a Reader in our public elementary schools which should place before our younger generation a true picture of the dangers attendant upon the use and abuse of intoxicating liquor. The objection often felt to literature of this kind is that it is narrow and one-sided, and that a reaction against it sets in when this is found out to be the case. Let it be fully admitted that alcohol has its place in the pharmacopœia, like castor-oil and opium, and that therefore it has its use, and may render service to man ; and then there will be no danger of misunderstanding if the terrible dangers that lurk in the use of alcoholic drinks are carefully pointed out.

*The Catholic Temperance Reader* is not one of those sensational and passionate invectives against intemperance which are, by their very nature, evanescent in their effects. It is based upon a carefully marshalled array of facts, and upon testimonies given by all classes of men in public authority. No one will rise from the perusal of this Reader without recognizing that a strong appeal has been made to his reason, to his common-sense, to his conscience. I hope, therefore, that the Managers of our Catholic Schools will see their way to include this *Catholic Temperance Reader*

in the list of books which they place in the hands of the scholars for reading purposes. While drink exercises so fascinating a power over men and women, while much is said to persuade people (who do not in the least need it) to drink a little, it is highly important to place the whole question of its use and abuse—especially of its abuse—before the rising generation in a way that is reasonable and intelligible.

Wishing you God's blessing, I am,

Your faithful and devoted servant,

HERBERT CARDINAL VAUGHAN.

Archbishop House, Westminster, S.W.,

*March 2, 1900.*

# THE CATHOLIC TEMPERANCE READER

## CHAPTER I

### HOW FOOD KEEPS US ALIVE

HAVE you ever watched a steam engine, such as the engine of a train, and observed how the stoker frequently puts something into the furnace? Why does he do this? It is to keep up the fire; for if the fire were not kept up there would be no steam, and without steam the engine would not work, and the train would not move. What is it that the stoker puts into the fire? It is fuel—something that can be burnt.

This fuel is generally some kind of coal. Not everything that can be burnt would do. Some fuel would not burn quickly enough, some would give out too much smoke, some might explode inside the furnace, and so cause an injury; other kinds of fuel, though they might not cause an explosion, yet might still be dangerous, because they might put some parts of the machinery out of order. Therefore the stoker must be careful to put proper fuel into the engine.

Now, our bodies are something like a steam engine.

They must be constantly supplied with fuel, and with fuel that is suitable.

Our bodies are made up of millions of tiny parts, called *tissues*. These *tissues* are constantly wearing away, and to repair this loss we must keep on adding new material, just as the stoker is constantly putting fuel into the furnace to keep up the fire.

The fuel for our bodies is *nourishment*—that is to say, food or drink ; and just as not every kind of fuel is good for the engine, so also not every kind of food and drink is good for our bodies.

Our bodies are, indeed, much more delicate, and much more easily put out of order than an engine. If we take anything that is unwholesome it disagrees with us, and we become ill. If we take anything that is very unwholesome or poisonous, it will very probably kill us.

How very important it is, therefore, that we should know something about food and drink, and about those things which would do us good, and those which would do us harm.

Many people do not know all this, or only learn it when it is too late and the harm has been done ; but there are a great many who do know that some foods and drinks are bad for them, and yet they go on taking them. Is not this very foolish ? It is not only foolish, it is also very wicked ; because God has given us our bodies not to be used just as we please, but to be taken care of that through them we may serve Him.

But we are not all body. We also have a soul, and the soul is the best part of us. The body does not think or understand—it has not a will of its own ; it is the soul that has the understanding, the memory, and the will. The body dies ; the soul is immortal.

The body does not know or serve God. It is with the soul that we know God, and love Him, and serve Him.

But while we are in this world the body and the soul are together, and therefore the full use of the powers of the soul depend greatly upon the state of the body. If we have a bad headache we find it very hard to learn our lessons; if we have a bad fever we may be for a time delirious, or out of our mind.

How many of our illnesses are brought on by the use of food or drink that is not good for us! Sometimes this happens by an accident, sometimes it is because we are not careful enough to avoid the kind of food that is bad for us. But whatever the cause may be, through the use of improper food or drink, we may not only do harm to our bodies, but also lessen the use of our reason; and when we do this wilfully, and without a just cause, we commit sin.

The same, also, is to be said of taking more than is good for us, no matter how suitable the food may be. Taking too much of good food or drink does harm to the body, and very often to the soul, and therefore it is also wrong. If a person were to eat too much bread, or drink too much water or milk, it would make him ill; and if he took so much, knowing that it would probably make him ill, he would be doing wrong, because we have no right to injure our health without a good cause.

Therefore it is right that we should have some knowledge of those foods and drinks which are hurtful to us, and that we should train ourselves to a right use even of those foods and drinks which are not of their nature hurtful, but which become so by improper use.

We all know that much more harm is done through the improper use of drink than of food ; it is therefore of the greatest importance that we should be on our guard against this danger, and that we should not be led away by bad example or bad advice. This book is written to teach the truth about certain drinks, the improper or excessive use of which is the cause of so much ruin to body and soul.

Before the food and drink we take is fit to repair the waste, it has to undergo great changes. After it has passed into the stomach, it is broken up and *digested*—that is, it is so changed that it not only becomes liquid, but also it can be taken up by the blood-vessels and the vessels of the stomach and intestines, and from these enter into the circulation and be carried to all parts of the body.

In order that you may understand this better, you must know what is meant by the circulation of the blood. If you cut your finger, or your toe, or your head, you know that blood will flow out, and if the cut is a deep or large one it will flow out freely. You see from this that the blood is everywhere in the body, and that it is flowing. Now, how does it get to all parts of the body ?

If you were to get a live frog, and put its foot under the microscope, you would see little hollow tubes, through which flows constantly a stream of fluid containing *cells*. This is the frog's blood ; and if we could see through our tissues under the microscope we should find just the same flow going on. The blood is pumped into vessels which go into every portion of the body so perfectly that it is impossible to find any part that has not its little blood-vessels carrying to it a supply of blood.



All these blood-vessels either come from or go to the heart, for it is the heart that pumps the blood all through the body. The heart is constantly, by turns, contracting and swelling out. You can often feel the beat, as its movement is called, in your left side. If we examine any of the tissues of our body under a microscope, we shall find that it is formed by tiny little particles of various shapes. Each of these little divisions is called a cell, and our bodies are made up of millions of these little particles joined together. These cells vary in form and size according to the parts of the body in which they are found. They consist of a hollow globe like a drop of water, so small that we cannot see it without the help of a microscope, with a nucleus or centre; and they are able to divide, and so to grow. The different cells do their appointed share in the work of the body. The muscle cells are helping to move the body about; the brain cells are helping to take note of all the information which is brought in by the senses, and to give nerve power; the eye cells are performing the duty of seeing, the ear cells of hearing, the stomach cells of digestion—all of them working in some special way.

Now, in doing this work, the cells get used up—they waste, and it is by means of food, which makes the blood, that the body replaces those that are worn out. At each contraction of the heart blood is forced into the arteries. These are elastic vessels, and they in turn contract and drive the blood on into smaller and smaller vessels until it gets into the smallest of all, which are so fine that they are called *capillaries* (hair-like vessels).

Thus, the blood bathes all the tissues, and gives out the materials for making new cells, while it also

absorbs or takes up those used up, and carries them into the veins, which gradually get larger and larger until they join into two big veins that pour the blood back again into the heart.

But when the blood gets back to the heart, with all the waste materials it has gathered up in its journey round the body, it is of no use till it is purified. The heart is so arranged in four chambers or divisions, that when it contracts it not only sends the pure blood from one chamber (the left ventricle) all through the body, but it also sends the impure blood which it has gathered in the right chamber into the lungs, where it meets the air we breathe, and is changed from being dark and impure to being red and pure, and is then carried back to the left side of the heart, to be again sent into the body on its duty of repair and nourishment.

These facts enable us to understand how the food we take is made to nourish us, and to make good the used-up portions of our body, and it explains to us why people who have not sufficient food become thin and wasted; because, while the work and waste of their bodies are going on, they are not provided with material to renew and repair what is being lost.

Another most important use of food is to give and keep up *heat*. If on a cold day we go without breakfast or dinner, not only are we hungry, but we feel the cold more keenly. Those who are well nourished are much better able to resist cold than those who are badly fed. Why is this? In the first place, the constant combustion—that is, burning or using up—going on in the body, especially in the purifying of the blood by oxygen in the lungs, produces the heat,

and then the blood passing through all the vessels carries that heat to the various parts of the body, just as hot-water pipes would do in a large building. In the second place, the well nourished have sufficient fat, which, as a non-conductor, retains the heat.

## CHAPTER II

### THE NECESSARY ELEMENTS OF OUR FOOD

OUR bodies are not composed of one substance only. They are made up of a number of elements, as chemists call them, united in various ways. It is of importance to know that the principal elements are four in number, namely, *Nitrogen*, *Carbon*, *Oxygen*, and *Hydrogen*. It follows therefore that the food which we require must contain these elements; and as a matter of fact, if we examine the articles of diet which we use we shall find that they are composed principally of the elements mentioned.

Now the cells of our muscles, flesh, and nerves contain, and are largely made up of, a substance called *nitrogen*; the cells of our bones contain *mineral* matter very like earth; while the cells of the fat contain *carbon*. Therefore, our food, if it is to do us good and nourish us, should contain these substances:—nitrogen, the minerals, and carbon; and it is good and useful food just according to the quantity of these substances which it contains.

There is something else besides nitrogen, the minerals and carbon, which is very necessary for the nourishment of our bodies, and that is *water*.

I have told you how the wasted tissues are carried away by the blood, and how material for forming fresh tissues is also carried by the same fluid. The blood is indeed the great carrier in our bodies; it

takes away what is not wanted in one place, and brings it to another part where it can be made use of—for even the used-up cells are of use—or where it can be got rid of altogether; and it carries through the body from the lungs, stomach, intestines, and other organs a constant supply of useful material which it leaves wherever it is wanted. Now this supply could not be carried on without water. The blood itself consists very largely of water, indeed three-fourths of it is so made up. The body also is made up to a great extent of water, especially the soft parts, but even the bones which seem so hard and dry contain some. If the body were to be dried up and all the water taken out, it would shrink a great deal, and become much smaller and lighter than it is during life.

Sir Benjamin Ward Richardson, a celebrated physician, weighed an Egyptian mummy, or dried-up body, and found that it weighed only sixteen pounds. Yet he calculated that during life it must have weighed one hundred and twenty-eight pounds; or in other words that the water it originally contained, in one form or other, when alive, amounted to one hundred and twelve pounds.

It is clear then that our food and drink are to build up and strengthen the body, to warm it, and to enable the blood to do its work of taking away the wasted tissues and bringing fresh material. The substances required for all this are nitrogen, carbon, certain minerals, and water; therefore good and useful food and drink must contain these substances. Food or drink which does not contain any of them may be pleasant to the taste, but it is not nourishing or useful.

Some foods contain a good deal of one or other of these elements, and some contain more than one. Nitrogen enters into our foods chiefly through the substance known as *albumen*, which is found in many of the things we eat. Eggs consist almost entirely of albumen, and are therefore very nourishing. Flesh meat contains nitrogen in the same way through albumen, although not in so great quantity for its bulk as the egg. Fish, bread, cheese, fruit, oatmeal, maize, many vegetables, and especially peas, beans, and lentils, contain a large amount of nitrogen, which helps to form fresh tissues and to repair the waste in muscles, brain, nerves, and blood. Minerals and salts are contained in fish, fruits, vegetables, and cheese, and in the common salt used at table, and in many kinds of corn.

The body, however, requires but little of the mineral constituents, and the foods which contain them do so only in small quantities, combined with other substances needful for forming good food. For example, cheese, which is a useful food in supplying minerals, contain only about five per cent. of them—that means, if a piece of cheese were divided into a hundred equal parts, the minerals contained in the whole would be as much as five of the parts; of the remaining ninety-five parts, thirty-six would represent water, thirty albumen and the other substances containing nitrogen, and twenty-nine would represent those containing fats, carbon, etc. However, even that small quantity of mineral would be of use.

Although many of the nitrogenous foods contain carbon, the really carbonaceous foods, that is, those of which carbon forms the chief part, do not contain

nitrogen. Therefore they do not form fresh materials for the flesh and muscles. The chief carbonaceous foods are fats of all kinds and starch—such as is found in rice, tapioca, sago, sugar—and vegetable oils. These foods, by becoming oxidised by combination with the oxygen they meet with in the body, help to produce warmth, and to give energy to enable us to do our work.

We must not, however, suppose that the more of these foods we take, the bigger and stronger we shall become. This is true only up to a certain point. The more good and nutritious food we take, according to what we require, so much the healthier and stronger shall we be ; and if we are of a growing age, so much the more likely is it that we shall grow ; but it is very easy indeed to overfeed, and then we do ourselves great harm.

Any excess in any of the necessary foods already mentioned is certain to upset the balance of health, and to lead, sooner or later, to numberless forms of disease. On the other hand, a moderate and mixed diet is the best, and most likely to contribute to sound health and long life.

There is one article of food which contains in itself all the elements required for forming flesh and bone, for giving heat, and for supplying the water necessary for the body. I mean *milk*, which contains nitrogen, carbon, salts, a kind of sugar, and more than three-quarters of which consists of water. The quantities of nitrogen, carbon, salts, and sugar, as compared with the water, are those best suited to the wants of the body, for, as we have just seen, the body contains, and must contain, a very large quantity of water. Milk, then, is our most natural food,

and the one most calculated to give us health, strength, and warmth.

Sometimes, however, this food becomes dangerous, for there are several diseases which may be caught through it, either because the animal yielding it was diseased, or because germs, or seeds of disease, have got into it. This danger may always be guarded against by boiling, as the high temperature destroys all germs likely to cause disease.



## CHAPTER III

### TWO CLASSES OF DRINKS ; IMPORTANCE OF WATER

THERE are two great classes of drinks, namely, *intoxicating* and *non-intoxicating*. Our word *intoxicating* is derived from the Greek word *toxicon*, which means *poison*, so all intoxicating drinks are more or less poisonous. The non-intoxicating are those which are not poisonous. This should be remembered, because when we know to which class a drink belongs, we know also at once whether it is likely to do us good or harm. In a word, as poison is that which does harm to our body, unless used with great skill and caution as a medicine, so we may say that intoxicating drinks are those which injure when used as ordinary beverages ; though they may sometimes be of great use as medicines. On the other hand the non-intoxicating drinks are suitable for general use, as foods.

Now, although there are many kinds of poison, when people use the words "intoxicating drinks" they refer to those containing a special poison which acts upon the brain and nervous system, and makes those who take them "drunk" as we say. The non-intoxicating drinks are those which do not cause drunkenness.

You may remember what was said in the second chapter about the important part taken by

water in the machinery of the body ; it acts as the carrier, and as the scavenger. Water forms the chief part of the blood, and through the blood the food which is broken up in the mouth, and digested in the stomach, is carried off little by little in tiny portions all through the body, and thus new tissues are brought to the places where they are required, and at the same time, and in the same way, the worn-out tissues are carried off. Moreover, the body itself contains at least twelve times as much water as it does of anything else. As this water is constantly passing away by the breath, by the skin, and in other ways, so it has to be constantly renewed and fresh supplies must be taken in, which is done by drinking. Hence when you hear people say, as some people do say, that they never drink water, you know that this cannot be true ; for if they did not take water, the old tissues would not be carried out of the body, new tissues would not be formed, and the person would die. No one can live without drink, and all drinks consist mostly of water. Tea-drinkers, coffee-drinkers, beer-drinkers, wine-drinkers, spirit-drinkers—some of whom say that they never touch water—are all drinking water in spite of their words, for without water they could not live.

Indeed it is perfectly true to say that of all foods water is the most necessary. A man may live a long time without other articles of food, he may live for years even without solid food of any kind, but he cannot live for many days without water. Hence the great difficulty in taking a great number of men through deserts where no fresh water can be obtained. They may be able to carry with them meat, biscuits, and other things, but they cannot take fresh water

on a long journey, and if it cannot be found on the way their sufferings are very great, many dying from thirst and fever and other diseases. Of late years, it is true, the difficulty is not so great as it used to be, for by means of long tubes it is possible to dig very deeply into the ground, and to get at fresh water which may lie at a great depth beneath the surface of the earth.

In cases of shipwreck it often happens that a number of sailors and passengers have to leave the ship and put out to the open sea in small boats, or on rafts, in the hopes of reaching land, or of being picked up by some other vessel. Their sufferings from thirst are very great. Not only do they grow weak and ill in spite of what other food they have, but frequently some of them become mad, and are very violent, or in their madness throw themselves into the sea. A shower of rain is a great blessing to such poor shipwrecked people. Sails, clothes, whatever else may be useful, are spread to catch the precious water, and this is hoarded up with great care and given around in measured portions to make it last as long as possible.

While it is true that man cannot exist long without water, it is also true that he can exist for a long time on water alone without any other food. Men have on several occasions fasted publicly for six weeks, not touching food of any kind *except water*. During the fast they grew thin and weak, yet there was no serious harm to any of the principal organs of the body, for the necessary substances for life were being supplied, though in very small quantities, by the water they drank. After the time of the fast was over, and they returned to their usual way of living strength came back by degrees.

You see, then, how necessary water is for life and health, and for keeping the machinery of our bodies in good order.

But, unfortunately, there is much bad and impure water. When it is impure it causes fevers—typhoid fever, scarlet fever, cholera, and other dangerous diseases. In fact, there are few things so dangerous as bad water. If, then, we have reason to believe that the water is bad, we must not drink it. Water that is really bad and dangerous is best left alone. But if the water is only a little impure, or if we are only doubtful about its purity, and we wish to be on the safe side, then it is well to *boil* and filter it. Water contains a number of minute living creatures, so small that we cannot see them with the naked eye, but only with the help of a microscope. These *animalculæ*, as they are called, are to be found in the purest water; we drink them and they do no harm. But if the water has been fouled through a drain, or in some other way, then other tiny living elements, called *germs*, get into it. When we drink them, and they get into the body, they grow and *germinate*, as we say, and so bring on fever and other illnesses. But if the water be boiled the great heat kills them.

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## WATER

WINE, wine, thy power and praise  
Have ever been echoed in minstrel lays;  
But Water, I deem, hath a mightier claim  
To fill up a niche in the temple of Fame.

Ye who are bred in Anacreon's\* school  
May sneer at my strain, as the song of a fool ;  
Ye are wise, no doubt, but have yet to learn  
How the tongue can cleave, and the veins can burn.

Should ye ever be one of a fainting band,  
With your brow to the sun and your feet to the sand ;  
I would wager the thing I'm most loth to spare,  
That your bacchanal chorus would never ring there.  
Traverse the desert, and then ye can tell  
What treasures exist in the cold, deep well ;  
Sink in despair on the red, parched earth,  
And then ye may reckon what Water is worth.

Famine is laying her hand of bone  
On the ship becalmed in a torrid zone ;  
The gnawing of Hunger's worm is past,  
But fiery thirst lives on to the last.  
The stoutest one of the gallant crew  
Hath a cheek and lips of ghastly hue ;  
The hot blood stands in each glassy eye ;  
And " Water, O God !" is the only cry.

There's drought in the land, and the herbage is dead,  
No ripple is heard in the streamlet's bed :  
The herd's low bleat, and the sick man's pant,  
Are mournfully telling the boon we want.  
Let Heaven this one rich gift withhold,  
How soon we find it is better than gold ;  
And Water, I say, hath a right to claim  
The Minstrel's song, and a tithe of Fame.

ELIZA COOK.

\* Anacreon was a Greek poet who wrote verses in praise of wine.

## CHAPTER IV

### CONCERNING INTOXICATING DRINKS

Now we must learn something about the drinks called *intoxicants*, or intoxicating drinks. These are chiefly: beer, wines, and spirits. Why are they called *intoxicating*? You may remember, that in Chapter III., we saw that "intoxicating" means "poisoning," and that the word is used to signify that particular poisoning which brings on drunkenness. These drinks contain a poison which, if taken in sufficient quantity, will produce that condition which is known as drunkenness. This poison is called *alcohol*, and therefore intoxicating drinks are also called "alcoholic drinks."

Now, what is alcohol? In its pure state, before it is mixed with water, it is a clear, white liquid. In appearance it is very like water, but if weighed it will be found to be much lighter. It has a strong, biting (or pungent) smell, and, unlike water, burns easily, and without giving out any smoke or leaving any soot. You may have seen a spirit lamp used for the purpose of heating a kettle. The spirit used was some form of alcohol, not in its pure state, but mixed with water. Alcohol is a deadly poison, so deadly that a very little of it is sufficient to cause death to man. Indeed one of the chief properties of alcohol is its power of destroying life of every kind.

Alcohol consists of three substances: viz., *oxygen*,

*hydrogen*, and *carbon*. It does not contain nitrogen, nor sugar, nor water, but it does contain certain salts.

How is it produced? It is produced from a substance called *glucose* by means of *fermentation*. All fruits, grains, and vegetables contain sugar. Fruit sugar is called glucose. If you look at a grape under a magnifying-glass, you will see that the pulp of the grape consists of a number of cells. When a quantity of grapes are put together and pressed and heated these cells increase very rapidly, and the whole mass bubbles up and seems to boil. This is *fermentation*. You may have seen something like it when the yeast is put into dough, and the dough rises; this also is fermentation. As the fermentation goes on, the grape sugar—the glucose—is changed into alcohol and carbonic acid gas. The gas escapes into the air, and the alcohol remains. When the juice of this fermented mass is drawn off and cleared, and a certain quantity of water added, it becomes wine. Suppose we had taken out a bottle-full of the juice of the pressed grapes before fermentation had set in, the juice would not have contained alcohol; it would have consisted of grape-sugar and water, together with the acids and salts which give the juice its colour and taste. But in the juice after fermentation there is no sugar—it has been turned into alcohol. Now you see why the plain juice of pressed grapes is not intoxicating; the wine contains alcohol, the plain juice does not.

So, by the pressing of the grapes and the crushing and breaking up of the pulp, by which fermentation is produced and the grape-sugar is changed into alcohol, are made the various wines that we hear of and read of—Port, Sherry, Claret, Burgundy, Madeira,

Hock, Champagne, and others. Even "British" wines which are made from currants, gooseberries, elderberries, etc., are made in the same way; the fruit is crushed, fermentation sets in, and the fruit-sugar is changed into alcohol.

But though there is alcohol in all wines—that is, in all fermented juice of fruits—yet some wines contain much more of it than others, and wines are said to be strong or weak according to the amount of alcohol they contain. The strongest wines are Sherry and Port, which are brought over from Spain and Portugal; and Madeira, which comes from the island of that name. Not only are these wines naturally stronger than most other wines, but before being sent over to England they are "fortified" or strengthened—that is, more alcohol is put into them. This is done in order that they may keep better, and sell in England. Many of the French wines, such as Claret and Sauterne, and German wines, such as Hock and Moselle, are light wines, that is, they contain very little alcohol. Most of the British wines also are light.

Spirits are produced by *distillation*. What is distillation? Have you ever noticed on a hot damp day how the sun draws the moisture out of the earth? You can see it going up in the form of vapour. Where does it go to? After rising some distance in the sky, this vapour cools and *condenses*, instead of being light like air, it becomes heavy like water, and so is formed into clouds which again come down upon the earth in the form of rain. This is a natural distillation. By heat the moisture becomes vapour, and when this is cooled it becomes liquid.

In the distillation of spirits, substances containing alcohol, such as wines (of a poor quality), fermented



grains, potatoes, etc., are put into a large copper vessel. This vessel is then heated; but the heat is much less than would be sufficient to boil water. The reason of this is that it is desired to turn only the alcohol into vapour, or steam; the water in the wine and fermented juice must not boil, as it is to remain behind in the copper vessel. When there is sufficient heat to turn the alcohol into vapour, it rises to the top of the vessel, as you have seen a column of steam going straight up from the spout when the kettle boils. At the top of the copper vessel the vapour makes its way into a kind of tube, very wide at first, then as it passes away from the copper vessel into another chamber, gradually getting narrower, till the end of it is only about two inches wide. Water is always passing over this tube and so the vapour inside cools and becomes liquid again, and at the end of the tube it is received in a liquid state into another vessel. This process of distillation may have to be repeated more than once in order to get the alcohol very pure.

The distilled liquid is called *spirit*. Spirits are of course very much stronger than wines, because wines contain not more, at the most, than 25 per cent. of alcohol, the rest being nearly all water. Spirits, on the other hand, contain 50 to 60 per cent. of alcohol, the rest is added water; for as you have already been told, alcohol is a deadly poison, and it cannot be used in its pure state. Brandy is made by the distillation of wine. Whisky is made by the distillation of malted barley; gin is also made from malted grain, and the liquor is flavoured with juniper berries. Rum is distilled from the refuse of sugar or treacle.

Beer is made by causing a fermentation of barley. The barley is first *malted*; that is, it is made to ger-

minate or sprout by moisture and heat. In barley there is no sugar, but a good deal of starch; but when the grain sprouts it produces a substance called *diastase* which changes the starch into sugar. The object of malting, then, is to obtain diastase in the barley. When the sprouting is sufficient for the purpose, the grain is dried by heat; this kills the sprouts and prevents the further growth of the grain. The "malt" is then sold to the brewer. The brewer first "mashes" or crushes it, thereby causing the diastase to change the starch into glucose or fruit sugar, and when this is done he makes the mash ferment. In the fermentation the fruit sugar is changed into alcohol and carbonic acid; the carbonic acid passes away, and what remains after the fermentation, water and alcohol, together with other substances in small quantities is *beer*. Ale, beer, porter and stout are all made in the same way; they only differ from each other by reason of the various materials that may be used in their production, in order to give some peculiar flavour. Cider is made from apples. The apples are crushed, and the juice forced out. The latter is then allowed to ferment, the fruit sugar being thereby changed into carbonic acid and alcohol. Perry is made in the same way as cider, but from pears instead of apples.

## CHAPTER V

### ALCOHOL: IS IT A FOOD?

ALL these drinks that we were learning about in the last chapter, beer, wines, spirits etc., contain alcohol, and it is mostly on account of the alcohol that they are so much used. Now we want to know something more about this alcohol. We know what it is, and how it is produced; but what effects has it upon our bodies? Is it necessary to us? Is it useful; and if so, what are its uses?

First of all, let us inquire whether it may be considered as a *food*. Well, the weight of evidence goes to show that it is food, but in so very slight a degree that its disadvantages quite take away from any value it may have as a *food*. It does not contain albumen, neither does it help in forming tissue. On the contrary, as we shall see presently, it delays and prevents the construction of new tissues by other real foods. More even than that, many experiments have proved that alcohol does not change when it is taken into the body. Other foods are broken up into very minute particles, and in this state they undergo a chemical change, whereby they may be of use in forming tissue or in giving heat to the body, and in this state they enter into the blood, and other vessels, and are oxidised and made use of. But, though alcohol does indeed enter into the blood, it does so in

an unchanged state ; neither is it altered while in the blood, and therefore not only can it not supply tissue, but its presence in the blood hinders it in its work of carrying the food supplies. In other words, it takes up the place of more useful material. Still worse than that, it injures the blood, and makes it unhealthy and poor. For that reason those who are not in the habit of taking alcoholic liquors recover from accidents and injuries more quickly and more completely than those who are in the habit of taking them ; while with people who, through an excessive or immoderate use of these drinks, have their blood in a very unhealthy condition, a comparatively slight injury often proves fatal.

Many persons believe that alcohol gives *heat*, but this it cannot do. We can no more heat ourselves with alcohol than we can warm ourselves before a fire grate in which there is no lighted coal or other fuel. Indeed, so far from giving heat, it lowers the temperature of the body. Alcohol has been given to dogs and pigs, and the results very carefully observed ; and it was found that its consumption was always followed by a cooling of the body. For several years past, when drunken persons have been taken to prison, it has been considered necessary to heat the cells lest they suffer serious injury from cold. A drunken prisoner requires more artificial heat than an ordinary prisoner, because the heat of the body is lessened by the alcohol.

If alcohol gave heat, by whom should it be more used than by travellers in the Arctic regions, where the cold is most intense ? But it has been found that the use of spirits and other alcoholic drinks are most dangerous in such a climate, because they chill the

body instead of warming it, and those are best able to bear the severe cold who abstain altogether from intoxicants, while the more intemperate are the first to fall victims to the never-ending frost many degrees below zero.

So long ago as 1812 it was observed that the use of alcohol was dangerous in cold climates. It was in that year that Napoleon I. led a large army into Russia as far as Moscow. The winter was more severe than usual, and the French, who were not accustomed to such a climate, were unable to withstand the cold, and many thousands perished ; a great number of them were frozen to death, their swords and guns fell from their benumbed hands, they grew more and more drowsy, their legs were unable to carry them, and they sank on the snow to sleep and never to awake. Thousands of others perished by disease, which, in their weak, half-frozen condition, they were unable to fight against. Many more lost their lives in this way than were killed by the enemy, and it was truly said that one of the finest armies that the world had ever seen had been destroyed, not by the sword and bullet, but by the frost. But it was noticed also that those who were in the habit of partaking freely of alcoholic drinks were the least able to withstand the cold.

The same was noticed during the war between France and Germany in 1870 and 1871. The winter of 1870 was a very severe one, and the siege of Paris was carried on when the snow was thick upon the ground and the cold intense. One of the doctors attending the French army says : " We had plenty of wines of every description. They were distributed by the Government very liberally indeed. We drank

because we had nothing to eat. We found most decidedly that alcohol was no substitute for bread and meat. We also found that it was not a substitute for coal. You know how cold the weather was during that winter. We of the Army had to sleep outside Paris on the frozen ground, and on the snow, and always when we got up in the morning we were stiff as planks. We had plenty of alcohol, but it did not make us warm. We thus found out by bitter experience that alcohol did not make us warm, or did not replace food of any kind nor coal. Let me tell you there is nothing that will make you feel the cold more, nothing that will make you feel the dreadful sense of hunger more than alcohol."

Dr. Louis Parkes, who has studied this subject very carefully, says: "All evidence points to the fact that alcohol is injurious to men who are exposed to extremes of climate (great heat and great cold), or who have to undergo great bodily or mental labour. For it is in no sense a food; it is productive neither of heat nor of energy, nor does it save any tissue from destruction. Its effect on the circulation is distinctly injurious to those engaged in hard bodily labour, for it causes the heart to do more work without conferring any counterbalancing advantages."

Dr. Parkes adds that all observers condemn the use of spirits, and even of beer and wine, against cold. Many of the explorers in the Arctic regions agree as to the danger arising from the use of intoxicating drinks during extreme cold. Sir John Richardson and Mr. Goodlee, who accompanied Sir John Franklin in his first expedition, Dr. King and Captain Kennedy, whose crew in the last search for Franklin were all

teetotallers, Dr. Rae, Dr. Kane, Dr. Hayes, and several others, are firm on this point. Dr. Hayes, who was surgeon to the expedition led by Dr. Kane, declared that not only would he not use spirits, but he would not take any man accustomed to the use of them.

Sir John Ross, a famous Arctic explorer, said of himself:—"I was twenty years older than any of the officers of the crew, and thirty years older than all excepting three, yet I could stand the cold and endure the fatigue better than any of them who made use of tobacco and spirits. I entirely abstained from these. The most irresistible proof of the value of abstinence from spirituous liquors was when we abandoned our ships. We were obliged to leave behind us all our wine and spirits, because we could not carry any on our heavy-loaded sledges, which we had to drag 900 miles before we got to Fury Beach. There, indeed, we found provisions, but, thank God, no spirit; and it was remarkable to observe how much stronger and more able the men were to do their work when they had nothing but water to drink."

Dr. Nansen, who made a very successful voyage in the Arctic regions, returning in the winter of 1896, after a stay of three years, would not take with him any intoxicating drinks, not even for use as medicine. He believed that some of the former voyages failed because of the scurvy brought on by the use of alcohol.

On the other hand, during one of the voyages of Sir John Franklin, none were so healthy, or did so much work, as those who never took strong drink. Adam Ayles, one of the under-officers, was a teetotaller; throughout the whole of the voyage he was never ill.

and he gained a prize for exceeding all the others of the crew in working the sledges.

How wrong, then, are those who "take a glass to keep out the cold!" Instead of doing so, alcohol lets off the warmth. It brings the heat of the body to the skin, where it escapes, and then the body is colder than before the glass was taken.

We have seen that alcohol and alcoholic drinks are not food; they do not supply tissue, they do not prevent the waste of tissue, they do not give heat. We have seen also that alcohol is a poison, and therefore alcoholic drinks are more or less poisonous according to the quantity of alcohol which they contain.

Are these drinks, then, altogether useless? No; nothing is altogether useless; everything in this world has its proper use and its proper place. What, then, is the use and the place of alcohol? Its place is among the poisons, and its use is like to that of many other poisons.

Opium, arsenic, prussic acid, mercury, belladonna, sugar of lead, strychnine, are all deadly poisons, but none the less they are very useful. They are useful as *medicines*. The drinks and lotions given to us by doctors when we are ill often contain some or other of these poisons, and they act in some way upon our system, and help it to recover health and strength. In such cases the poisons do no harm, but good; because we take only a small quantity of them. But if we were to continue taking poisonous medicines, or unduly to increase the doses, their injurious power would soon make itself felt. For instance, in some diseases opium is very useful; it dulls pain and brings on sleep. Some people, because they have found that the opium relieves them, continue taking



it. Very soon it begins to work, not as a useful medicine, but as an injurious poison. Both nerves and muscles lose their power, the brain is weakened, the invalid becomes languid and feeble, and death follows sooner or later.

Alcohol acts much in the same way. As a medicine it is not without its uses, and indeed in many cases it is a convenient form of medicine. It helps the digestion, increases the appetite, quickens the action of the heart and the circulation of the blood, and stimulates the brain and nerves. Therefore it may be useful to those who are weak and out of health, and may be suffering from heart disease; but if the use of alcohol is long continued, not only does it lose its power as a medicine, but it acts in an injurious manner, more or less so according to the quantity taken. A writer in the "National Encyclopædia" says that the use of alcoholic drinks to produce the good effects of which we have just been speaking, during moderate health, is a practice full of danger and injury to the system, and it cannot be too clearly understood that the regular use of such drinks is only right in case of a diseased condition of the body, or danger of such a condition.

## CHAPTER VI

### EVILS ARISING FROM THE CONSTANT AND UNNECESSARY USE OF ALCOHOL, ESPECIALLY WITH REGARD TO CHILDREN

A VERY great number of people take these alcoholic liquors constantly, not as medicine, but as ordinary drinks. They take them every day at meals, and sometimes out of meals. Those who do so, but yet take them in small quantities, are called "moderate drinkers."

A person is said to be a moderate drinker when he does not take more of the liquors than is good for him. But it is very difficult to say what is the correct meaning of "moderate drinking," and how much alcohol may be taken without doing harm. It is certain, however, that many people who are very "moderate" drinkers, as the word is generally understood, are nevertheless doing themselves harm by alcohol. They may be perfectly temperate, they may never have committed the slightest fault against the virtue of sobriety, and yet, because they are constantly taking poison, even in small quantities, the system is being gradually but steadily poisoned.

This was the opinion of one of our most learned medical men, the late Sir Andrew Clark, the principal physician at the London Hospital, who

said in a widely read lecture, called *An Enemy of the Race*,—"I am speaking solemnly and carefully in the presence of Truth, and I tell you that I am considerably within the mark when I say to you that going the round of my hospital wards to-day, seven out of ten there owed their ill-health to alcohol. Now, what does this mean? That out of every hundred patients whom I have charge of at the London Hospital, seventy per cent. of them directly owe their ill-health to alcohol. I do not say these seventy per cent. were drunkards. I do not know that one of them was what you call a drunkard."

Sir Andrew Clark goes on to say that those who drink alcoholic liquors constantly, and take just a little more than they should, even without their knowing that it is doing them harm, really suffer. "The men to whom I allude," he says, "are the men who are habitually taking a little too much. The curse of this is that they feel so jolly and comfortable, and full of jokes and fun, that other short-sighted people almost envy their condition. There are the men who go into company, who are full of life, who are always begging you to have another glass, and all that sort of thing. They are very good fellows, and do their work well; but they are always drinking just a little more than the minute doses which do not produce any sensible injury. Now these are the men who, taking more than they require or can use—looking well; yes, often feeling well—are yet being sapped and undermined by their excess. Day by day, just as the grass grows and you can't see it—day by day this little excess, often a little one, is doing its work. It upsets the stomach, the stomach upsets the other organs; and bit by bit, under this fair and genial and

jovial outside, the constitution is being sapped, and suddenly, some fine day, this hale, hearty man, whose steps seemed to make the earth rebound again and the rafters re-echo with his tread, tumbles down in a fit. That is the way in which alcohol saps the constitution."

Sir William Gull, another eminent physician, was called upon to give evidence before a Select Committee of the House of Lords. This committee was appointed in 1877, and it made inquiry into the causes of intemperance. Sir William Gull was asked to give his opinion on the subject. He said, amongst other things, "All alcohol, and all things of an alcoholic nature, injure the nerve tissues for a time, if not altogether, and are certainly injurious to health. I think there is a great deal of injury being done by the use of alcohol in what is supposed by the consumer to be a most moderate quantity, to people who are not in the least intemperate, to people supposed to be fairly well. It leads to degeneration, and promotes decay of tissue. It spoils the health, and it spoils the intellect. Short of drunkenness (that is in those effects of it which stop short of drunkenness), I should say from my experience that alcohol is the most destructive agent that we are aware of in this country."

Sir Benjamin Ward Richardson, Dr. W. B. Carpenter, a most eminent physiologist, and many others, say the same, and their teaching shows us that weak indeed is the excuse of those who say "the little I take does me no harm." Harm is done by a little if that little be continued. The harm may not be felt at first, but sooner or later some of the organs will be seriously injured, the system will be put out of order,

or may become unable to resist some disease that may attack it, and the final result will be either a delicate state of health for the rest of life, or perhaps premature death. All this is the outcome of slow poisoning by alcohol.

Therefore we should bear well in mind the real and important truth that to most people the use of alcoholic liquors as every-day drinks is injurious.

If, then, alcoholic drinks, taken ordinarily, even in small quantities, are bad for grown-up people, they are still more injurious to children. Children should grow; their bones and muscles are not yet fully formed, therefore the various changes which take place in the body—such as the casting off of used-up materials, and the putting on of new tissues—should be free and rapid; the blood should be pure; the organs of the body by which breathing, digestion, the circulation of the blood, etc., are carried on, should all be healthy and in a fit state to do their work well. Alcohol hinders these rapid changes. Instead of helping to break up the food in the stomach and other parts into the minute particles, in which state only it can enter the blood, alcohol tends to keep the food unchanged.

If you go to a museum you may see on the shelves glass cases containing snakes, frogs, fish, or other animals, or parts of animals. They are dead, they may have been in these bottles for years, and yet they are not decayed or decomposed, as they certainly would have been were they not preserved by some means from decomposition. When a cat or dog, or some other animal dies, it must be buried or put out of the way, lest we be annoyed and made ill by the smells and gases given off during decay. Now, those

animals in the bottles have not decayed, all the parts of them are there, and not merely the skin.

When animals are stuffed the inside parts, the heart, liver, bones, muscles, and other parts are taken out, the skin is "dressed" and hardened by some chemical substance, such as arsenic, which stops its decay, and hay or some other material is put inside, and so the stuffed skin is made to stand or sit just like a living animal.

The snakes and frogs that we have been speaking of are not stuffed, the whole bodies of these animals are there. What is it, then, that keeps them from decomposition? You will observe that the bottles contain a fluid in which these creatures float, and it is this fluid which preserves them and prevents them from changing. And what is this fluid? It is spirit—that is, *alcohol*. This then shows us very clearly the truth of what I have been endeavouring to explain to you; namely, that alcohol hinders the changes which are constantly going on in our bodies. These processes are necessary for health, and therefore, whatever impedes them is more or less injurious to health. These changes are also necessary for growth, and in young growing people they take place more rapidly than in those who are not growing. There is all the more necessity, therefore, that they should take place rapidly. For these reasons children and growing persons are especially likely to suffer harm from the use of drinks containing alcohol. Such liquors not only injure the health, but also prevent the full growth of bones and muscles.

Let me give you another instance to show how alcohol retards the digestion of food. Some years ago an American physician, Dr. Beaumont, had under his

care a man named Alexis St. Martin who was badly shot in the side. The wound healed, but in such a manner as to leave a flap, or window, which could be raised, and thus the doctor was able to look into his patient's stomach and see what was going on there. He gave him various kinds of food—eggs, potatoes, beef, mutton, pork, chicken, etc., and noted how long each took to digest. Then he tried what difference would be made if St. Martin drank alcoholic liquors. He found at once that in every instance the digestion was slower when beer or wine or spirit was drunk than when water only was taken.

It is now admitted by all medical authorities that, as a rule, children and young people are better without beer, wine, or spirits. One of the authors of this Reader,\* speaking of a child under his care suffering from the effects of drink, said, "This case is one of many which have convinced me that stimulants should never be given to children except as a medicine. The opinion I entertain on this subject is strengthened by the fact that, as a rule, children like stimulants, and take them readily, often greedily, in wondrous contrast to what we observe amongst animals."

Sir Henry Thompson, a very eminent authority, says that "If alcohol be taken during childhood and youth, it ought to be taken under the sanction of high authority, and should be regarded by the child, as well as by his friends, as a medicine, not as an article of ordinary food: no child should be permitted to look upon it as an article of food."

Sir Andrew Clark, already quoted, states that "the habitual or frequent use of alcohol in children's diet is an unqualified evil."

\* Sir Francis R. Cruise, M.D.

Dr. M'Murty, of Belfast, says:—"Alcohol, if introduced into the body, has an action opposed to sound structure and healthy function. So far as it acts at all, it acts contrary to the natural processes, and therefore acts injuriously." Sometimes it may be of use to prevent these changes in our bodies, but not in the state of ordinary health. In the case of children, indeed, this power of stopping the changes by digestion and other like processes, is especially injurious. And Dr. Cosgrave, of Dublin, shows, from another point of view, the importance of not giving intoxicating drinks to children:—"By rearing children up as teetotallers, we are keeping their minds in a fit condition to make the choice which must be made when they grow up—the choice of keeping their tissues and intellects as they received them, or of placing them under the influence of a narcotic."

Many children are unfortunately exposed to great temptations owing to the drinking habits of those with whom they live, or whom they frequently see, and there is great danger of their being led away by the bad example.

Another great danger to children arises from their being sent to the public-houses to fetch beer or other intoxicating drinks for their parents. In May, 1886, the following warning against this danger was published by Cardinal Manning:—"Attention has recently been called to the large number of children who are constantly sent, by their parents and friends, to public-houses to fetch beer and spirits, and who are thus exposed to great temptation, and are frequently the witnesses of scenes of a most degraded character, which must have a bad influence on them. Were parents to fully realize the dangers to which they are exposing



their children, it is believed that many would avoid the practice, and thus preserve their little ones from familiarity with sights and sounds which are certain to weaken the effects of all religious and moral training. I earnestly desire, therefore, that all parents and friends of children will do all in their power, both by precept and example, to discourage this dangerous custom, and thus to remove one at least of the many pitfalls in the path of our innocent children.—*Henry Edward, Cardinal Archbishop of Westminster.*”

This important truth, then, should be borne in mind by children and by parents, that the young are best without intoxicating drinks of any kind, and that to take them frequently, except under medical advice, is to stunt the natural growth of the child, and to sow at an early age the seeds of many illnesses.

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## THE TAILOR OF BRABANT

THE wine that's best for children  
Is that clear wine which flows  
Down from the rock-girt fountain,  
And carols as it goes.

It flows through verdant meadows,  
It flows through bush and brake ;  
And bird and beast all drink it,  
For it makes no head to ache.

And if this wine for children  
Is the best that they can drink,  
To their elders it would do no harm,  
If they drank it too, I think.

In Brabant there was a tailor,—  
His name I cannot tell,—  
But he drank not much of the white wine,  
This I know, alas, full well.

Our tailor's choice was red wine,  
He loved it exceedingly ;  
He drank so much of the red wine,  
That his head hung heavily.

Then, the sport of all naughty children,  
He trotted on his way,  
Until in the midst of the market place  
The drunken tailor lay.

And while there he lay and slumbered,  
As drunk as drunk can be,  
There passed that way Count Philip,  
The Lord of Burgundy.

He pressed through the crowd of gazers  
To see what was lying there ;  
And he bade them to his castle  
The drunken tailor bear.

Then spake Count Philip, laughing,  
For his heart beat merrily :  
“ I' faith, the tailor's punishment  
Our pastime now shall be.”

And in the Count's richest garments,  
Silk robe and golden vest,  
With coronet and ribands gay,  
The sleeping man they dressed.

And, when his sleep was over,  
They cried, on bended knee :  
“ All hail, our liege Count Philip,  
The Lord of Burgundy !”

Our tailor rubbed his eyelids,  
He rubbed them o'er and o'er ;  
He listened, and he listened,  
And they shouted as before.

He gazed with joy and wonder  
On gold and precious stone,—  
On his coronet of glittering pearls,  
And on his ivory throne.

As Count he heard them greet him,  
He saw the lighted hall,  
His ears they heard, his eyes beheld,  
And it vexed him not at all.

The honours and the glory,  
They pleased him mightily ;  
“Doubtless I am Count Philip,  
The Lord of Burgundy.”

First timidly, then boldly,  
He issues his command ;  
First with the smile of favour,  
Then with the threatening hand.

To do his will the servants  
Are hurrying here and there ;  
Not the Count himself e'er bore him  
With such a lordly air.

At last he cried with anger :  
“Make haste, you lazy lot ;  
For a draught of wine I'm parching,  
And yet you bring it not.

“And hark ye, bring the red wine ;  
For, by my coronet,  
That horrid stuff, your white wine,  
I never loved it yet.”

And then the huge golden goblet  
He drained full thirstily ;  
And sleep once more o'ermastered  
The Count of Burgundy.

As Count Philip of Burgundy  
In the Castle he fell asleep ;  
But as tailor in the market-place  
He awoke from slumber deep.

He called upon his servants ;—  
With threatening words he said :  
“ Bring not to me your white wine,—  
I only drink the red.”

But instead of a velvet cushion,  
On the cold, hard stone he lies ;  
And near him, in the fountain,  
The cool, white wine he spies.

And the tailor, parched and thirsty,  
Of that hated wine did drink,  
And then, with sober footsteps,  
Homeward began to slink.

But, as he tottered onward,  
The crowd cried scoffingly :  
“ All hail, our liege Count Philip,  
The Lord of Burgundy ! ”

And the tailor never after  
From his dwelling ventured out,  
But the scornful crowd would follow  
With mocking laugh and shout.

Now lest you too should suffer  
The tailor's cruel fate,  
Be sure you do not learn, like him,  
The *pure white wine* to hate.

J. A. STORY.

## CHAPTER VII

### EFFECT OF ALCOHOL ON STRENGTH

MANY people firmly believe that alcohol gives strength, and that by taking strong drinks they gain power of muscle and limb. Is this really so? Strength is due to the muscles. The muscles have a power of contracting, or shortening, and according to this shortening power and the length of time we can bear this shortening of the muscles, so is our strength greater or less. Bend your arm upwards firmly; you will feel in the arm, just below the shoulder, a muscle swollen and more or less hard. In strong arms this muscle, which is called the "biceps," is large and hard. When it is so it has great power of shortening, and therefore of pulling and lifting. It pulls and lifts the lower part of the arm, and that, with the hand, pulls and lifts chairs, stones, and other things. When the "biceps" muscle is powerful, generally the other muscles of the arm are also powerful and the whole arm is very strong. When all the muscles of the body have a good contracting power then the whole body is very strong.

Now, if alcohol helps this contracting power of the muscles, then it is true to say that alcoholic drinks give strength. If, however, it does not do so, but on the contrary lessens this contracting power, then so far from giving strength it weakens the muscular force.

Sir Benjamin Richardson wished to find out the truth about this, and he tried what would happen to frogs if he gave them alcohol. The muscles of frogs work in the same way as our muscles do. He found that when the frogs had drunk the alcohol their muscles were not so strong as they were without it, and the result of his experiments showed that alcohol cannot give strength; on the contrary, it takes it away.

Dr. Parkes made some very interesting experiments on soldiers. He selected three able and intelligent sergeants, with the object of seeing which kind of food gave the greatest power of endurance, in other words the greatest power of doing and continuing hard work. The men quite understood what was wanted, and they were asked to watch themselves and see which nourishment best enabled them to do their work. The trial was carried on for six days. They breakfasted in the morning and then marched fourteen and a half miles without rest, or other food; then they rested for an hour and received some refreshment, which on two of the six days was some rum, on two other days coffee, and on the other two extract of meat. Then they marched a further four and a quarter miles, after which they again rested and took more refreshment, but of the same kind as after the morning's march. After this was another march of three miles, making twenty and a half miles in all, and then the men took dinner and rested for the day. At the end of the six days the men gave their opinion on the strength-giving power of the refreshments given to them. All agreed that the best thing to march upon was the extract of meat, and the next best was coffee. With regard to the rum they complained that

sometimes it made them giddy, though when first taken it seemed to revive and refresh them, but this feeling passed off by the time they had gone two and a half miles, and they then felt just as tired as they were before taking the rum.

In the year 1872, a very wonderful piece of work was done on the Great Western Railway in South Wales; namely the change of the line from the broad to the narrow gauge. Four hundred miles of iron rail had to be taken up, relaid, and fixed. This had to be done as quickly as possible and also with very great care and exactness; for a little carelessness or a slight mistake might have caused an accident and the loss of many lives. Fifteen hundred men were employed; they worked for eighteen hours a day and kept this up for several days, the utmost exertion being maintained everywhere. The only drink taken all this time was boiled water with a little oatmeal put into it and so made into a thin gruel.

Two years later two other portions of the line were also changed from broad gauge to narrow gauge. One portion, thirty-five miles in length, was commenced on the 16th June, and was ready for use on the 20th. Another portion, one hundred and sixteen miles in length, was commenced on the 19th of June; engines were running over it on the 20th, and the trains were passing to and fro as usual two days later. On these occasions also the boiled oatmeal-water was the only drink used, and the chief engineers stated that it was owing to the free use of this drink and no other that this extraordinary amount of hard work was endured, and they also state that during the time of the work the men were in good health and well behaved.

Dr. J. B. Nevins was once preparing a lecture for medical students, and in order that he might have some reliable evidence he visited a number of places where men were engaged in laborious work, as he wanted to know if men who took beer could do harder work than those who abstained. First he went to Vauxhall Foundry, and asked a foreman, and also some of the men, "Does the man do his work better, or as well, if he has a glass of beer for dinner?" And the answer was, "If we have a heavy job of work to be done the first hour after dinner, the men who can do it best are those who have not tasted intoxicants." He then went on to the Manchester Ship Canal, and saw the navvies at work. "What is your experience," he asked of the overlooker, "about the men who take even a single glass of beer, or the men who take none?" and received the reply, "I would rather a great deal have a gang of teetotallers working for me than a gang of men who take even a little beer."

There are many instances showing that English soldiers have been able to bear up with fatigue and privations, and to endure severe labour quite as well without intoxicating drinks as with them, if not better.

In the year 1800 an English army was sent from India to oppose the French in Egypt. On the way they had some long and very fatiguing marches over sandy districts, and they were short of food and without the usual supply of spirits. Sir John McGregor, their leader, wrote that the fatigues of that march had never been exceeded by any army, yet the soldiers bore the fatigue well and were in an unusually good state of health.

Sir John Hall, who was one of the chief doctors of



the English army during the Crimean War during the years 1854 and 1855, states that during that war and during the Kaffir war of 1852, soldiers were able to work well, and to fight well, and to put up with the severe sufferings of war without the use of alcoholic drinks.

A very wonderful march was made many years ago to the Red River. The army was under the command of Sir Garnet (now Lord) Wolseley, and he tried, as an experiment, the effect of stopping the usual allowance of spirits. The result was very successful. The men worked well, were always cheerful, and they performed their duties with a zealous will that could not be surpassed; moreover, they were in perfect health and condition. Sir Garnet said that if, in future, tea were given out to the soldiers instead of spirits, discipline would improve and the moral tone be raised, and there would be a cheerful manliness that spirit-drinking armies know nothing of.

In the Ashantee War of 1874, also under Sir Garnet Wolseley, rum was served out to the men, but in small quantities. It was found that those who took it did not work so well and were not so healthy as those who abstained from its use.

It is a remarkable fact that nearly all the greatest feats of strength and of endurance have been performed without alcohol, and this for the very reason that athletes are fully aware that it lowers the muscular power instead of increasing it. When men are "in training"—that is, when they are preparing their bodies for some very severe trial of muscular strength, one of the chief things to be done is to refrain entirely or almost entirely from intoxicating drinks. Prize-fighters, swimmers, runners, cyclists,

and other athletes, prepare for their contests by abstaining from strong drinks. Tom Sayers, a famous prize-fighter, used to say that when he had any "business" on hand, he did best on water. Captain Webb, who swam across the Channel, never touched alcohol, and to this he attributed his victory over Mr. Cavill, who was a better swimmer than himself, but not in such good condition on account of taking alcoholic drinks, though only in small quantities. Mr. Cavill himself believed that his failure was due to his having taken the alcohol, and this was also the opinion of the surgeon who accompanied him during the swim.

Weston, who during the winter of 1883 and 1884 performed the extraordinary feat of walking five thousand miles in one hundred days, with a rest on Sundays, never drank intoxicating liquors. So fresh was he after his day's walk of over fifty miles that on many occasions during his long tramp, after finishing his work, he delivered temperance lectures in public halls. In the winter of 1891 Weston, being then over 60 years of age, walked one hundred and three miles in twenty-four hours, also without touching strong drink.

Several of the leading cricketers never touch wine, spirits, or beer. The well-known W. G. Grace has been an abstainer all his life, and his play is remarkable not only for skill, but also for the vigour of his hitting and for the length of his innings, thus showing that strength and endurance by no means depend on the use of alcohol.

In the beginning of the year 1897 a six days' bicycle race was held in New York. The contest was so severe that it is said that several of the runners went

out of their minds through the excessive strain to nerves and muscles. The first place was gained by Edward Hall, who rode nineteen hundred and eleven miles in one hundred and forty-two hours, and finished three hundred miles ahead of all the other competitors. He did not touch intoxicating drinks during the race nor when preparing for it.

From all that has been said in this chapter it is clear that intoxicating drinks do not give strength; they take it away: nor do they help us to do our work; on the contrary they make us less able to do it. Two eminent doctors tell us this distinctly: Sir Benjamin W. Richardson says, "The action of alcohol is to lessen muscular power." Sir Andrew Clark states, "Alcohol is a certain hinderer of work."

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"O madness! to think use of strongest wines  
And strongest drinks our chief support of health,  
When God, with these forbidden, made choice to rear  
His mighty champion, strong above compare,  
Whose drink was only from the liquid brook."

MILTON (*Samson Agonistes*).

## CHAPTER VIII

### EFFECT OF ALCOHOL ON THE STOMACH, LIVER, AND KIDNEYS.

WE saw in the last chapter that alcoholic drinks weaken the power of the muscles, and that, therefore, instead of giving strength, as many people think, they actually take it away. Now we have to inquire what they do to some other of the chief organs of our body, the *stomach, liver, kidneys, heart, and brain*.

Let us first see the effect of alcohol on the *stomach*, the chief organ for the digestion of our food. It is so well known to be injurious when used freely, and especially without plenty of food and liquid to dilute it, that little need be said on this point. Sickness, loss of appetite, and finally a more or less constant catarrh, or irritation of the stomach, is the well-known portion of the drinker.

Used as a medicine, stimulants sometimes act as a useful tonic to appetite and digestion; but when the limit of great prudence is passed, ever so slightly, the result is unquestionably bad.

We saw in the case of Alexis St. Martin (Chap. VI.) that alcohol delayed the process of digestion, and so did harm; but Dr. Beaumont found that it did more. It inflamed the lining membrane of the stomach, altering the colour from the natural pale pink to a deep crimson, such as we see in a blood-shot eye.

Continued for a time, alcohol is found to produce thickening and injury to the lining membrane of the stomach, more or less destroying the power of digestion.

To sum up this matter, it is undeniable that all persons who use stimulants, except in the most cautious manner, are the victims of lasting injury to the stomach.

Now as regards the *liver*. What is the liver? It is a large mass, like a gland, on the right side of the body, and its work is to form a kind of juice called *bile*. This bile is very important, because it alters the food after it has left the stomach, and makes it fit to be taken up for the blood as it passes through the intestines. When this bile does not flow as it should we are ill, and have headache, and the whole system gets out of order, and jaundice and death follow.

To produce bile the liver receives a quantity of blood from the stomach, brought there by a vein called the "portal vein." If there is any alcohol in the stomach some of it passes into the liver through the portal vein. I told you that alcohol does not change in the body as other foods do. What happens, then, when alcohol passes into the liver? The liver is made up of a number of cells. At first alcohol enlarges those cells and makes them fatty, and so the liver becomes much bigger than it should be, and unhealthy, and, therefore, does not make the bile flow as it should. This state of disease is called "enlargement of the liver." But, after a time, when there is much alcohol in the liver, it shrinks bit by bit, and becomes hard, with little rough lumps upon it, so like the sole of a hob-nailed boot that it is often called the "hob-nailed" liver. This hob-nailed condition is

caused by hard drinking, and, therefore, the doctors call this disease the "drunkard's," or the "gin-drinker's" liver.

A few years ago, three American physicians, Drs. Peters, Goldsmith, and Moses, together examined seventy bodies in order to observe the diseases caused by intemperance. They found that the livers of those who drank only a small quantity of alcoholic liquors were a little larger than they should be, and softer, while the outside of the liver had small holes, about a quarter of an inch deep, filled with fat; the rest of the organ was quite natural. In old drunkards the liver was very large, weighing six to eight pounds, often ten or twelve; the inner glandular part was almost white, fatty, soft and easily broken, and the membrane covering could be torn off in large pieces.

Sir Benjamin Richardson says that the liver of a person given to hard drinking is probably never free from the effect of the poison; it is too often full of it. And when the liver becomes shrunkened, hardened, and rough—the "hob-nailed" liver—then the blood vessels are so pressed on that the circulation through the liver itself is hindered; thus the general circulation of the body cannot be carried on, and dropsy, both of the abdomen and the body, generally follows. This quickly leads to exhaustion and death.

As Dr. Trotter observes, the worst of it all is that this form of disease is not painful; it is slow in progress, and frequently gives rise to no alarm till it reaches a state when cure may be very difficult or impossible. Hence a man given to drinking may be seriously diseased while he fancies himself to be fairly well.

Below and at the back of the stomach are placed

two glands named the *kidneys*. The very important office of these organs is to take from the blood and cast forth certain poisonous matter, which is formed during the processes of tissue-change, and repair.

If they are diseased and fail to act the body becomes poisoned from the accumulation or overloading of these poisonous matters. Now we find that, as with the liver, alcohol damages the kidneys, and leads very frequently, to fatal results.

This injury to these important organs produces a most common and formidable disease, known as "Bright's Disease," so called after the great physician who first discovered and described it accurately.

Just as in affections of the liver, lately alluded to, no pain is felt and the change goes on almost unnoticed, until perhaps, convulsions or dropsy, or other equally serious illnesses, hurry the patient out of life.

Such are the effects of alcohol on the stomach, liver, and kidneys.

## CHAPTER IX

### EFFECT OF ALCOHOL ON THE HEART

Now, let us see something about the effects of alcohol on the *heart*.

What is the heart? It is a hollow muscle, about the size of a large fist, shaped something like a pear with the point downwards. It lies nearly in the middle of the chest, a little on the left side. If you press your hand on your left side you can feel it beating, or throbbing. What is this throbbing? You have often seen a man using a pump. He first raises the handle up, and then he pulls it down, When he puts the handle down this pulls up the "bucket" of the pump and draws water from the well into the upper part of the pump; and thus it is forced through the spout, and so is caught in a pail or jug. The heart is the pump of the body, and it is always pumping, not water but blood. How is this done? It has no handle to be pulled up and down like the water pump. Let me try to explain it to you. I told you that the heart is a hollow muscle, and muscles, as you already know, can contract or shorten. The contracting of some muscles depends on the will, for example, those of our arms and legs do not contract unless we will them to do so. But there are other muscles which, so long as we are alive, are always contracting and expanding. Thus evidently we have two classes of



muscles in our body: the "voluntary muscles," which do not contract unless we will them to do so, and the "involuntary muscles," which go on working whether we will them to do so or not. To which class does the heart belong? It is clear that it is an involuntary muscle, because it is always working, whether we will it or not.

Day and night, whether we are awake or asleep, the heart is doing its work, throb, throb, throb; this pump is always going, every hour and every minute as long as we live. No matter what we may be doing, at work or at play, resting or feeding, walking or lying down, the heart has no rest; it is always at work so long as life is in the body. What is it doing? It is pumping the blood, and making it circulate, or go right round from one part of the body to the other.

I have told you that the heart is hollow. It is divided from the top downwards into two compartments by a strong wall of flesh. Each side is again divided into two parts across. The two upper cavities are called *auricles*, the two lower are named *ventricles*. On the right side of the heart there is the right auricle and the right ventricle, on the left side there is the left auricle and left ventricle. Now the circulation of the blood is carried on in this way: the right auricle receives, through two large veins, the used up or *venous* blood from all parts of the body, together with the new materials, or lymph, coming from the vessels which collect the nourishing elements taken up in the digestive organs from the food we use. The fluid so compounded enters the auricle, which then contracts and sends its contents through a vulvular opening, or flap-like door, into the right ventricle. The right ventricle then contracts

and forces its contents into a large blood vessel leading to the lungs. There the used-up blood and lymph are altered and vivified by contact with the air contained in the lungs, and in this perfected state it is passed on to the left auricle. The left auricle contracts in turn and sends the good blood into the left ventricle, which likewise contracts, and forces it into the large artery called the *aorta*. The *aorta* branches off into other arteries, and these again break up into smaller ones which end in the capillaries, and the blood with oxygen in it becomes distributed all over the body ; and when the oxygen is used up, the blood which is now very dark and of little use passes into the veins, and, joined by more lymph, travels back to the right auricle, which again sends it into the right ventricle and so into the lungs, thus going through its journey over and over again.

The openings in the four hollows of the heart are guarded by valves, which in a state of health work so that the blood can never return by the route it came, and thus the stream of the circulation is kept ever moving onwards.

All over the body there are arteries containing the fresh blood ; fine capillary vessels which do the work of making the tissues, and taking up the used materials ; and veins which contain the impure blood on its way back to the heart and lungs.

Every beat of the heart which sends the blood through the auricles and ventricles pushes forward the whole mass of blood in the arteries, capillaries and veins. Put your finger on the outer edge of the wrist, near the root of the thumb, and you will feel the pulse or beat of an artery. The blood in that part of the artery is being driven forward towards the fingers,

and the blood next to it, but nearer the heart, is pushed into its place. Every time that the heart beats the pulse also beats.

You may have noticed, when you were ill, that the doctor wishing to know how you were, placed his finger on your wrist for a few minutes and counted. He was "feeling your pulse," and by counting the beats and observing if they were strong or otherwise, he is enabled to tell whether the heart is doing its work as it should, or not.

As the heart or blood-pump which we have just now been describing, is the central organ by which the circulation, absolutely essential to life, is carried on, it is evident that its perfect healthy action is of great importance to life.

If the heart stops, death occurs at once; and if it is overworked or disordered, illness soon follows. Let us study some particulars about the work it does.

The rate of the movement, or regular contraction, of this wonderful organ must first be considered. In youth it is rapid, and as adult and old age are reached, it gradually slows down.

In healthy children of ten years old, the heart beats about 85 times a minute—at fourteen it lessens to 80, in adult life it reduces to about 70, and in old age it rarely exceeds 60.

It varies moreover, at all ages, according to various circumstances; feverish illnesses, exertion and excitement increasing its pace; while rest, especially while lying down, and sleep, lessen it considerably.

Now, to push on the entire mass of blood in the body as the heart does, requires a very considerable amount of power or force at each beat, and this has been calculated by careful experiments.

The results lead us to the knowledge that this force, multiplied by the enormous number of heart-beats in a day of 24 hours (over 100,000 in the case of an ordinary man, with a pulse averaging 70 per minute), exercises a power equal to about 150,000 foot-pounds; each foot-pound representing the force necessary to raise a pound weight to a height of one foot.

As 150,000 foot-pounds fall little short of 70 foot-tons, you can form some idea of the vast amount of work which the heart does in 24 hours.

As a fact—put in other words—the work it accomplishes would suffice to raise about 70 tons a height of one foot! The greater part of this force is utilised in our bodies in the production of heat, to keep up the natural warmth of health.

Let us here reflect for a few minutes upon the almost incredible task which this marvellous little organ has to perform for the sustainment of our lives, and then it will be very easy to understand how important it is that no extra strain should be put on it if we value health and life.

The figures just put before you are based on the lowest estimate of the various forces to be calculated, and therefore the heart's work is probably greater than has been stated here.

Now, let me ask you a question. Do you think you could raise a load weighing *one* ton a foot from the ground? Indeed, you could not, and unless you were exceptionally strong you could not lift one hundredweight—the twentieth part of a ton.

What would you do if you had to raise a ton from the ground to a shelf or platform one foot high? You would open the box or case containing such

heavy goods, and move the load little by little. In this way you might indeed raise the whole ton.

But when you had finished, and it would take you a long time, you would be very tired, and not willing or able to do the same again until you had a long rest.

Suppose, then, that while you were at work some one added fresh material to the load and made it heavier. Well, you would have to do still more work, and you would be more fatigued at the end. Would you like this, or think it right? Certainly not. Yet, when we come to think the matter over, this adding to your labour and fatigue is just what is done to the heart by those who take alcohol. In a word, they give it more to do.

The immediate effect of the use of alcoholic drinks, beer, wine, or spirits of any kind, is to increase the rate of the pulse. The precise results in this direction has been made the subject of careful experiments, and although they vary somewhat, according to different states of the body and surrounding circumstances, the fact remains that alcohol, taken in health, and in many diseased conditions too, quickens the rate of the pulse.

Anyone who counts the pulse before and after the use of alcohol will find the truth of what we state.

Now, what does this mean for the heart? It means that extra work is put upon it. Let us suppose that the rate of the pulse is increased from 70 to 80. We have seen that a pulse rate of 70 in a healthy man involves an expenditure of sufficient force per day to lift 70 tons to a height of one foot. Evidently, then, an addition of 10 beats per minute

requires an extra force equal to some 10 tons more.

What follows? The overworked heart, deprived of the little rest it had when beating slower, grows tired, just as a horse drawing a load, flogged by a cruel driver to go quicker, fatigues more rapidly than if allowed more time.

The least we may expect, then, is that the overstrained organ will not last as long as it would if left to perform its functions in a more natural fashion.

Now, we find that muscles when overstrained become weak, and the muscle of the heart is no exception. At first it grows feeble, then it stretches, the whole organ swells beyond its natural size, and this is the first step towards a most serious condition of disease.

The heart so altered struggles the more, though in vain, to do its work, and daily becomes less and less capable thereof.

Evidently, then, the needless use of alcohol injures the heart, and in the long run shortens life.

This is not all. There are other evil effects of alcohol on the heart not less serious than mere overwork.

What are they? I will tell you some. One marked effect is to *increase fat*. This fat appears everywhere through the tissues. In all situations it is serious, but especially in the heart muscle, which must be strong and perfect if it is to perform its great and wonderful task. We often hear of fatty heart—a most fatal disease, probably the most frequent cause of sudden death. Well, we have good reason to believe that alcohol is one of the most fruitful causes

of this terrible ailment. Not alone does the heart suffer thus, but the blood vessels also, and especially the arteries. Hence, we frequently see *aneurisms*, or widening of these vessels, and also their rupture or bursting, leading to apoplexy, bleedings, and so forth.

Further, a marked effect of alcohol is to cause an irritation, or slight inflammation of the tissues it passes through, and especially of the connective tissue which enters in to all the regions of the body. We have seen its effect on the liver and kidneys, and now we are considering its ravages in the heart. As we know the heart is a force pump, and its perfect action as such depends upon the soundness of its valves, which keep the circulation in its onward course.

Now, these valves are made up of various tissues—fibrous, connective, and fine membranous coverings. All these are irritated by the presence of alcohol in the blood, and sooner or later contract and spoil the correct form and action of these valves.

The result of this injury to the valves is that they cease to close the openings against the bloodstream as they should—some of the blood bubbles back in the wrong direction—a back tide is established—the heart may work on for a time, but imperfectly; the balance of circulation is lost, all the internal organs become congested, or swollen up with blood, bleedings take place, or dropsy, and in a short time death ensues.

Such, roughly speaking, are the effects on the heart and circulation of using alcoholic drinks except in doses and circumstances which need all the physician's skill and experience to determine.

## CHAPTER X

### EFFECT OF ALCOHOL ON THE NERVOUS SYSTEM

ANOTHER all-important part of our body is the *nervous system*. It consists of the brain—the spinal marrow and the nerves issuing from it—and also the great bundles of nerves called the *sympathetic nerves*.

The *brain* is a mass of soft substance, partly white and partly grey, filling up the interior of the head, the skull being the bony case which serves to protect it.

The white parts of the brain are the *nerve fibres*, like fine threads, which act as *conductors* of power and feeling; while the grey portions, which lie outside the white, are the “nerve cells” or sources of power.

When we wish our foot or hand to move, the impulse, or order, is sent from the nerve cells, and carried by the nerve fibres, and so conveyed to the muscles which move the hand or foot, as the case may be, and these muscles are thus made to contract or extend, and thus the hand or foot does what is required.

The nerve fibres consist of two different kinds, the *motor* or nerves of power, and the *sensitive*, which convey sensations or feelings to the brain, where all feeling is situated.

Thus we see that all power and sensation rests in the nervous system.



The brain is in two parts—the *cerebrum* or larger and upper brain, which occupies the upper part of the skull, and the *cerebellum* or lesser brain, placed in the lower and back portion of the head. The brain is again divided into two hemispheres, or oblong rounded halves, by a deep fissure extending from the front to the back; but the division is not complete, as the halves are joined at the bottom of the furrow by a thick band of nerve fibre tissue. Besides this great longitudinal division, there are numerous small winding furrows on the outside of the mass, termed *convolutions*, increasing the surface of grey matter, and it is observed that the number and depth of these windings are in proportion to the intelligence of the individual; the brain of a very intelligent person having deeper and more numerous convolutions, or furrows, than that of one less gifted.

The brain of a grown person weighs about three pounds, more or less. It is abundantly supplied with blood, manifestly on account of the very important work it has to do. The brain itself, however, has neither movement nor feeling, and portions of it have been destroyed, and even cut away by the surgeon without giving rise to pain.

The brain is prolonged downwards into the spinal cord or marrow, the union between the two being made by a thick round mass called the *medulla oblongata*.

The spinal cord is contained in a kind of tube, formed by a number of small bones termed *vertebræ*, which constitute the spine, and which are jointed together so as to allow of a certain amount of movement, but still protect the cord just as the skull does the

brain. At the joints of the vertebræ the spinal nerves branch out to supply the limbs and trunk with motion and feeling. There is this difference between the brain and spinal cord, that, while in the former the nerve cells or grey substance, the portion endowed with power, is situated externally, in the latter they are placed in the centre, and the white or connecting fibres lie outside.

From the brain and spinal cord issue a very great number of nerves, motor and sensory, which are found in every portion of the entire body.

Those proceeding from the brain are, for the most part, nerves of special sensation, giving to the eyes the power of sight, to the ears that of hearing, to the nose the sense of smelling, and to the tongue that of taste.

The nerves coming from the medulla oblongata preside mainly over the organs of circulation and respiration, and consequently a very small amount of injury or disease affecting this part is quickly fatal. The nerves coming from the spinal cord supply motion and sensation to the great mass of the body, and give, especially to the fingers, the power of touch, being as it were the fifth sense.

If a nerve is cut, or injured by disease, all power of motion and sense below the division is lost, and the part becomes paralysed.

Besides the brain and spinal cord there is another, partly independent set of nerves, termed the *sympathetic system*, which consists of great chains of knots of nerve-tissue lying in front of each side of the spine. From these nerve masses or *ganglia*, as they are called, branches proceed to all the internal organs, forming a complete system in themselves, but closely

interwoven at all points with the brain and spinal system already described.

The main function of this sympathetic system is to give vitality to the internal organs, and preside, to a specially large extent, over the functions of circulation, respiration, digestion, nutrition and so forth.

It is to this great sympathetic system that we are indebted for the performance of all the functions of life *independent of the will*, which of necessity, continue to act without our knowledge and in sleep, or during various conditions of unconsciousness.

It must, however, be remembered that, in despite of the divisions just described, all parts of the nervous system are intimately connected and interwoven, one with the other, so that the least derangement or injury of any part more or less affects the whole.

We shall now consider the effects of intoxicating drinks on the nervous system.

As we know alcohol is taken up rapidly by the blood, and it is hurried on to the brain. It produces a great flow of blood thither, and in fact congests that organ. Sir Benjamin Richardson once saw a serious accident happen to a man addicted to the use of alcoholic drinks. The skull was fractured, or broken, and the brain protruded. Instead of being white and grey—the natural colours of a healthy brain—it was deep red, and the vessels, large and small, were distended and swollen. Such an unnatural supply of blood often leads to the terrible disease called apoplexy. One of the stretched vessels bursts, which it is very apt to do, from the extra pressure, if at all diseased, and a quantity of blood is poured out, perhaps in a very vital region like the medulla oblongata, and the sufferer falls unconscious in a fit.

This may be fatal at once, and is very likely to prove so if assistance is not promptly at hand.

Even a lesser stretching of the vessels, combined with the poisonous effects of the alcohol, produces paralysis of the functions of the brain and nerves. We see this in ordinary cases of drunkenness. A drunken man staggers, he has lost control over himself, his limbs have lost their power, his sight and feeling are numbed, he no longer has the use of his judgment and reason; and afterwards, when he recovers from the intoxication, he cannot remember what has happened. If the intoxication reaches a certain point he becomes "dead drunk," and the paralysis may be such as to kill him outright. We often see such cases. Even during a lesser degree of drunkenness a man, otherwise kind and good, may beat his dearest friend as if he were his worst enemy; and many a drunkard has severely injured, or perhaps killed, his wife, aged parent, or innocent child. Thus alcohol, by its effect on the nervous system, reduces man to the level of a savage beast.

Such is the effect of alcohol when taken in large quantity, but even when taken in a far lesser degree, it is apt to do harm. It blunts the sensibility of the nerves, upsets the reason and judgment, and impairs the precision of muscular action so necessary for deeds of activity, skill and accuracy.

Sir Benjamin Richardson tells us of a skilful and powerful oarsman who had once to row a race against another who was quite as strong and capable as himself. A few minutes before the start, while he felt as yet very doubtful of success, he saw his rival accept a glass of whisky from a companion, who thought to give the other courage. Then he felt

confident that the balance was turned in his favour, and that he would win the race. And so it proved. For some time they pulled together, and neither had the advantage. Later, after they had gone some distance, the one who had taken the whisky became just a little irregular in his rowing; his oars did not strike the water exactly together, as they should. Farther on a boat got in the way. The man who had not taken any alcohol was cool and collected, and knew precisely what to do, and therefore lost no time. The other hesitated, waited to see how his opponent would go, and thus fell behind. After that he was disturbed by the shouts of the people on the shore and could not use his judgment properly. He looked round at the bystanders, wasted his strength needlessly, finally got tired, and lost the race.

Mr. Cheshire, in his "Scientific Temperance Handbook," gives other examples showing how necessary it is to keep the brain and nerves free from alcohol whenever anything has to be done requiring coolness of mind, accuracy, and activity. On one occasion he was attending the Royal Agricultural Society's Show, and he saw there some very wonderful shooting by a man named Ira Paine. A grape was placed on the head of an assistant, and Paine, standing some twelve paces away, broke the grape to pieces with a pistol bullet. The assistant then held out a card with one hand, and extended the fingers of the other hand over the card. Paine fired three shots, and each time the bullet passed between the fingers and pierced the card. Mr. Cheshire asked Paine whether intoxicating drinks would spoil his shooting. The reply was: "You don't think I take them, do you? I don't; I found out that drinking would do for me long ago."

On the same occasion Dr. Carver, the champion rifle-shot, appeared and gave proofs of his extraordinary skill. Amongst other feats, he fired at twelve glass balls which were thrown into the air by machinery, very quickly one after another. The shots broke the twelve balls before one had touched the ground! Mr. Cheshire, noting how exceedingly quickly and accurately Dr. Carver had pointed and fired his rifle, asked him the same question that he had put to Paine. Dr. Carver replied, "If I were to drink I could not shoot."

Mr. Cheshire states that numbers of acrobats and conjurors, whose feats demand great steadiness of nerve, and rapid and accurate movement, as well as coolness of judgment, abstain from intoxicating drinks, because they know that alcohol impedes the free and perfect use of the brain, and weakens the nerve power.

Mr. Atherton, a well-known tamer of lions, tigers, and other wild animals, alluded, at an interview with an agent of the *Pall Mall Gazette*, to the danger to which some tamers of wild beasts are exposed through the use of intoxicating drinks. He was asked, "How is it that every now and then you hear of a lion-tamer being killed?" "*Drink, sir!*" said Mr. Atherton. "The performer gets a glass too much some day, enters the cage, fails to see that the place is wet and slippery; he makes a false step, and is down on his back before he knows where he is. The lion or tiger, as the case may be, is on his chest, and then good-bye. As long as you are erect, have your senses about you, and keep your nerve, you may do anything with the beasts; but if once your nerve is shaken, your eyes unsteady, and you slip, the game is up."

Mr. Bartlett, the Superintendent of the London Zoological Gardens, gives the same testimony as Mr. Atherton. "I have known," he says, "a number of lion-tamers, and with one or two exceptions, I should say that most of the accidents we hear of in shows arise from drink. A lion or tiger is wonderfully quick to read character. Their master is tempted to take a glass of something, maybe more than one; he is the hero for the time. Then the time comes for the performance. He goes among the beasts. They see his eye fails him, or he staggers a little, and they take advantage of his weakness."

There is an amusing instance related of a keeper who once went "among the beasts" without intending to do so; he was, however, fortunately able to escape. On a hot summer day one of the keepers of the Zoological Gardens in London had a few hours off duty. In the evening he returned to the Gardens in a half-intoxicated state, and, feeling very warm, plunged into the pond adjoining the den of the hippopotamus. One would have thought that he would first have taken care to see that the bath was not occupied, but his head was not sufficiently clear to think of that. Scarcely had he reached the water when the huge beast, which had been quietly sleeping in the pond, rushed at him, and it was with great difficulty that he dodged the snap of the great jaws and reached the bank in safety—quite sobered by his fright.

From these examples we learn the all-important fact that to keep the brain and nervous system in perfect order we must beware of alcohol.

Besides such trivial injuries to nerve power as we have just seen, there are a host of terribly fatal

diseases of the brain and nerves which follow the frequent and imprudent use of alcohol, even in quantities which are considered moderate. We have seen that it often causes apoplexy and paralysis, not unfrequently followed by death. The same may be said of epilepsy, or falling sickness as it is called. The constant presence of alcohol in the blood supplying the brain leads to slow but certain ruin of that organ, softening of the brain, and other changes which lead to hardening of its substance, and therefore loss of power. This is just what we might expect. We have learned already that one effect of alcohol is to cause inflammation, and ultimate shrinking of the connecting tissue which binds together all the cells that go to form our bodies. We have seen how this process damages the heart, liver, kidneys, and other vital organs, and so it is also with the brain.

Lastly, but not least, alcohol is a frequent cause of insanity, acute and temporary, as we see in delirium tremens, and more or less chronic affections as we find in the lunatic asylums. This awful calamity does not end with the individual, but extends to the innocent children of the victims. Statistics prove this. Dr. Edgar Sheppard, who for many years was medical superintendent of Colney Hatch Asylum, calculated that forty per cent. of the inmates admitted into that institution owed their sad condition, directly or indirectly, to alcohol, and all physicians familiar with lunacy have a similar story to tell.

It is needless to go any further in producing proofs of the injurious effects which alcohol produces upon the human body, unless it be used as a medicine and under the most prudent medical supervision.



The final conclusion to which we are inevitably drawn is: that if we wish to have a sound mind in a healthy body, we must exercise extreme caution in the use of all intoxicating drinks.

## CHAPTER XI

### INTEMPERANCE IN THE PAST

WE have now seen what alcohol is and the harm which it causes, especially to those who drink it to excess. It is sad to know that this country has always been given to excessive drinking. Gildas, our first writer of history, complains frequently of the drunkenness of his countrymen, the Britons. In the fifth century the Anglo-Saxons came; and, driving the Britons westward to Wales and the south-west corner of Britain, took possession of the rest of the land. They too were great drinkers, but the Danes who invaded England and at last conquered it in the ninth century, were worse than the Saxons.

An instance of this drunkenness of the Danes is seen in the murder of Saint Elphege, Archbishop of Canterbury. He was taken prisoner by these invaders, and as he was a bishop of great holiness, his captors, in spite of their savage disposition and of their actual disregard for sacred persons or things, yet treated him with great respect. The reason for this mild treatment of their prisoner was that while St. Elphege was in their camp a plague was raging among them, and many died from the disease; but at the prayers of the holy bishop the plague ceased. All they required of him was that he should buy his freedom by giving up the chalices and other goods of

the Church. This he refused to do. One night when they were feasting they sent for the archbishop and again ordered that he should ransom himself. On his refusal the Danes in their drunken rage, took him outside, beat him with their battle-axes, and cast at him stones and the bones and skulls of the animals whose flesh they had been eating.

Saint Dunstan, another Archbishop of Canterbury, made an attempt to lessen the drunkenness of his people by putting little pins or pegs into the large drinking cups, and ordering them not to drink beyond certain quantities measured by the pegs. This, however, was not successful; and though the Church continued to preach and to make laws against excessive drinking, the English people were so intemperate that, as the Norman historian William of Malmesbury relates, their drunken habits made them an easy prey to the Norman invaders. "Drinking in parties," he says, "was a common practice, in which occupation they passed entire nights as well as days. The vices which accompany drunkenness, and which weaken the human mind, followed. Hence it arose that when they engaged William, more with rashness and headlong fury than with military skill, they doomed themselves and their country to slavery by one, and that an easy, victory."

This battle spoken of by William of Malmesbury was the battle of Hastings, fought against Duke William of Normandy in 1066. The English soldiers were good fighters and might otherwise have been quite a match for the Normans; but instead of taking their rest and preparing themselves for the battle which was expected in the morning, they spent the night in drinking and feasting. Hence, when the morning

came, they were little better than drunk, their heads were not clear, their power of endurance was gone, they were not in a fit state to fight against good soldiers, and, after one or two furious rushes, they turned and fled. So it was that, after one victory, Duke William of Normandy became King of England—through the intemperance of the English.

Some fifty years after this another very important change in English affairs was brought about, also through excessive drinking. King Henry I., the youngest son of William the Conqueror, of whom we have just been reading, was in Normandy on a visit to his dukedom. He had with him his only son William, who had just celebrated his engagement to the daughter of the Count of Anjou, and his daughter. On the king's return to England, the prince and princess embarked in a vessel called the *White Ship*, intending to follow their father immediately. With them were many young nobles. The night was spent in feasting, and Prince William ordered that three casks of wine should be distributed among the sailors. The consequence was that not only the nobles but also the sailors were intoxicated. Then during the night the vessel put out to sea, the prince ordering the captain to travel as quickly as possible, in order that the ship might overtake the king, who had sailed several hours before. The *White Ship* sailing thus more quickly than was wise during the dark of the night and after so much drinking, struck upon a rock, and began to sink. The Prince and a few others got into a small boat, and might have been saved; but on hearing the cries of his half-sister, who was still on the ship, he ordered the boatmen to return and take her in. They did so, but the con-

fusion caused by fear and drinking was so great that all the people in the ship tried to get into the one small boat. This soon overturned, and all were drowned. Out of the three hundred who had set sail from Harfleur only one passenger, the son of a butcher, was saved. He was taken to England, and brought to the king the sad account of the death of his only son and daughter. It is said that Henry was never seen to smile again. He was succeeded by his grandson Henry II.

Drinking continued to be a common vice in the country, and from time to time laws were passed in which an attempt was made to put down some of the customs and excesses of the times.

Up to the reign of Elizabeth, who ascended the throne in 1558, the art of distilling, though well-known and practised, had not come into common use. In other words, spirits were not used as ordinary drinks, because they were rare and costly. The people drank ale, some of it very strong, and a drink called "mead." The gentry and nobles also drank various kinds of wine. But in the sixteenth century distilleries were introduced into England, and in the seventeenth century spirit-drinking was very common, and drunkenness was much increased.

At this time the bad example of the Royal Court did much to foster intemperance. James I., who succeeded Elizabeth, was himself given to excessive drinking, and it was not uncommon at royal parties to see even the ladies of the Court quite intoxicated. This evil was somewhat lessened during the reign of Charles I. and during the time that Oliver Cromwell was Protector; but it was as bad as ever under Charles II.

Indeed, scarcely any period of English history was so disgraced by intemperance as the reign of "the Merrie Monarch," as Charles II. was called. Charles and his court, unfortunately, set the example, and excessive drinking became the fashion among the nobility and gentry.

Charles' brother, James II., made some attempts to lessen these evils. But a writer of that time tells us that as the king, who was a Catholic, was one morning going to Mass with his attendants, he was informed that even since he had endeavoured to put down the disorder of his household, some of those about the Court had had the impudence to appear when drunk in the presence of the queen.

It seems to have been about this time that the custom arose for the ladies to withdraw after dinner, leaving the gentlemen to continue drinking till most of them were so drunk that they fell under the table. A dinner-party would begin at seven o'clock in the evening and go on till one in the morning, or perhaps till every one of the guests was overcome with the fumes of the wines. Port was the chief drink of the nobility, and many of them would drink four or five bottles of that wine at a sitting.

This terrible state of society continued even to the beginning of the present century.

Among the poorer people the bad example set them by the higher classes was followed to a very sad extent, and the occasions for drunkenness were greatly increased by a law passed in 1689, which laid open the manufacture of gin to all who were willing to pay the duty. A few years after this gin-drinking was increased to an enormous extent—it became quite a passion. Public-houses were multiplied in greater

number than they had ever been ; men and women remained in them drinking for hours at a time, and the streets were constantly the scenes of fighting, bloodshed, accidents, and other results of the drunken rioting that was going on day and night. A report of the magistrates of Middlesex, issued in 1725, showed that in London, not including the City and Southwark, 6,187 houses sold gin and other intoxicants, and the population of London was at that time only 700,000.

Parliament was moved by many petitions to make some earnest endeavour to improve this shameful condition. In one of the many debates which took place on the subject, Lord Lonsdale said : " In every part of this great metropolis whoever shall pass along the streets shall find wretched creatures stretched upon the pavement insensible and motionless, and only removed by the charity of passengers from the danger of being crushed by carriages, or trampled by horses, or strangled with filth in the common sewers, and others less helpless perhaps, but more dangerous, who have drunk too much to fear punishment, but not enough to hinder them from provoking it. No man could pass a single hour in a public-house without meeting such objects, or hearing such expressions as disgrace human nature, such as cannot be looked upon without horror or heard without indignation, and which there is no possibility of preventing whilst this hateful liquor is publicly sold."

The punishments for drunkenness were rough and ready, and perhaps more felt by those who suffered them than the easy fines inflicted in our days for the same offence. A man found drunk on the road was put with his feet fastened in a kind of wooden frame

called the "stocks," and there he remained for six hours, during which time he might perhaps be jeered at, and even pelted, by the townspeople or villagers. There was also the "drunkard's cloak," a barrel with one end knocked away, and a hole at the top for the drunkard's head and one at each side for his arms. Wearing this "cloak," the offender was marched through the town or village as a warning to others. But even these punishments seem to have had little power to stop the excessive drinking.

We may, indeed, be thankful that we live in different times, and that intemperance, great as it is in our own day, at least is not practised in the open and shameless manner of a hundred years ago.

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## THE POWER OF HABIT

I REMEMBER once riding from Buffalo to the Niagara Falls. I said to a gentleman, "What river is that, sir?"

"That," said he, "is Niagara River."

"Well, it is a beautiful stream," said I; "bright, and fair, and glassy. How far off are the rapids?"

"Only a mile or two," was the reply.

"Is it *possible* that only a mile from us we shall find the water in the turbulence which it must show near the Falls?"



"You will find it so, sir." And so I found it; and the first sight of Niagara I shall never forget.

Now, launch your bark on that Niagara River; it is bright, smooth, beautiful, and glassy. There is a ripple at the bow; the silver wake you leave behind adds to your enjoyment. Down the stream you glide, oars, sails, and helm in proper trim, and you set out on your pleasure excursion. Suddenly some one cries out from the bank, "*Young men, ahoy!*"

"What is it?"

"*The rapids are below you!*"

"Ha! ha! we have heard of the rapids, but we are not such fools as to get there. If we go too fast, then we shall up with the helm and steer to the shore; we will set the mast in the socket, hoist the sail, and speed to the land. Then on, boys! don't be alarmed; there is no danger."

"*Young men, ahoy there!*"

"What is it?"

"*The rapids are below you!*"

"Ha! ha! we will laugh and quaff; all things delight us. What care we for the future! No man ever saw it. Sufficient for the day is the evil thereof. We will enjoy life while we may—will catch pleasure as it flies. This is enjoyment; time enough to steer out of danger when we are sailing swiftly with the current."

"YOUNG MEN, AHOY!"

"What is it?"

"BEWARE! BEWARE! THE RAPIDS ARE BELOW YOU!"

"Now you see the water foaming all around. See how fast you pass that point! Up with the helm! Now turn! Pull hard! Quick! quick! quick! pull

for your lives! pull till the blood starts from your nostrils, and the veins stand like whip-cords upon your brow! Set the mast in the socket! Hoist the sail! Ah! ah! it is too late! Shrieking, howling, blaspheming, over they go."

Thousands go over the rapids of intemperance every year through *the power of habit*, crying all the while, "*When I find out that it is injuring me, I will give it up!*"

JOHN B. GOUGH.

## CHAPTER XII

### IS THERE MUCH INTEMPERANCE NOW?

IN the last chapter we saw how, for a great many hundreds of years, the people of England had been given to excessive drinking, and that to a very dreadful extent. But is there much intemperance now? Can it be said that drunkenness is common in these days?

So common, indeed, is this vice, especially in towns, that it would seem to be needless to bring forward any proofs of the fact that there is much drunkenness, for there can be few persons who do not know it from what they themselves have seen. And there are many poor children who know well from their own experience what others may read of in books and newspapers. But it may be well for us to know what has been said and done by those who are better able to judge than we are, and this will show us that drunkenness is still the great evil of the English-speaking race. Though it is true that there is less drunkenness than there used to be, yet it is also true that there is still a great deal of it.

In 1868 some of the principal clergy of the Church of England became alarmed at the intemperate habits of the people, and they requested the Southern Convocation—that is the assembly of Anglican clergy for the South of England—to inquire into the extent of

intemperance, and to see if there really was a great deal of drunkenness in England, and what was the cause of it. The report issued by Convocation showed that the greater part of the crime and of the misery of the country was owing to intemperance. This was proved by carefully made inquiries at prisons, work-houses, and other places.

Several times have the Houses of Parliament appointed a chosen number of men—called “Committees”—to inquire into the spread of drunkenness and its causes. These Committees were held in the years 1845, 1854, 1872, 1879, and 1896. All these Committees, though they have not produced any great results, yet have produced a vast amount of evidence to the fact that drunkenness exists to a horrible extent throughout the United Kingdom. The last Committee, which continued its inquiry for over three years, was not agreed on the question on which it had met, *viz.*, the licensing of public-houses. It was divided into two parties, each of which issued its own report; but both parties agreed that there was a great deal of intemperance in all classes. One report says:—“It is undeniable that a gigantic evil remains to be remedied, and hardly any sacrifice will be too great which would result in a marked lessening in this national degradation.” The other report, speaking of the evidence which had been brought before the Committee, says:—“It will be seen that there is little difference of opinion as to the existence of a wide-spread evil, and probably the magistrate of the Potteries expresses in short the opinions of many others when he remarks that ‘if you were to take away the effect of drink in my district, I do not think I should have any work whatever to do.’” The same

report also speaks of the sad increase of drunkenness among women and children, and adds :—"It is not so much the actual drunkenness of children that points to the existence of danger so much as the effects produced in after life by the example of parents, by the wretchedness of home, by the neglect of education, and by the absence of all training except for evil."

One result of these Commissions, or Committees of Inquiries, has been the passing in 1879 of an Act entitled the "Habitual Drunkards' Act," by which, if a person went before a magistrate and declared himself to have the habit of drunkenness, he could be sent to a home for drunkards, and be kept there for twelve months. This Act, however, was not a success, for naturally very few persons would care to come forward and publicly declare themselves drunkards, and ask to be confined in a home. So in 1898 another Act was passed altering the Act of 1879. By this Act a magistrate has the power to send to a home for drunkards any person who has been convicted for drunkenness three times in the year. He can be sent, whether he likes it or not, and can be confined there for two years. Cases have been known of persons being brought before the magistrates for drunkenness two or three hundred times, and neither punishments nor kindness could induce them to give up drink. One poor woman was charged more than 350 times ; every effort to cure her of this disgraceful fault failed, and she died as she had lived, a confirmed drunkard. It is to be hoped that after the passing of the Act of 1898 such cases as these may no longer be possible.

Another result of these Commissions was the publishing of yearly "returns" of crime, and we are now

told how many persons have been found guilty of the various kinds of crime. For example, in the year 1897 193,276\* persons were arrested for drunkenness in England and Wales, and the average number for the years from 1890 to 1894 was 179,723, while the average for the years 1885 to 1889 was 170,365. In Ireland, according to the last "returns" issued up to the time that this book was written, the number of persons arrested for drunkenness in 1896 was 90,343.

We must not, however, think that these numbers tell us of all the intemperance that takes place. No, if we were to multiply these figures by ten, we should not then have the correct number. For the number of convictions only tells us how many times persons have been taken up by the police and brought before a magistrate and found guilty of being "drunk and incapable." But if a person is not "incapable," that is, if it is not necessary for the police to take care of him, no notice is taken of his being drunk—unless, of course, he misbehaves in some other way. So thousands of men and women may be tipsy and spend their money in excessive drinking at home, or in the public-houses, or clubs, and the police may know nothing about it, or if they do know, may not have occasion to interfere. Therefore, these cases of drunkenness are not counted in the police "returns."

But the fact that the number of convictions is as high as it is, shows us that there is an immense deal of excessive drinking.

And how many persons, do you think, die each year through excessive drinking? At one time it

\* This number includes persons who have been convicted more than once.

was stated that 60,000 persons died each year through drink, Dr. Norman Kerr, President of the Society for the Study of Intemperance, thought that the number given was too high, and that it could not be possible that so many should lose their life each year through this one cause. So he set to work to find out if it was true. He found that the number stated was indeed incorrect; but that instead of being too high, it was too low, and that not 60,000, but 120,000 died each year victims to intemperance. Sir Benjamin Richardson, who, as I have already told you, was a celebrated physician, and who was most careful and painstaking in all his inquiries, came to the conclusion that the yearly number of deaths which could be traced to the use of alcoholic drinks amounted to 200,000.

You may remember the words of Sir William Gull, when giving his evidence before the Committee of the House of Lords:—"I should say that alcohol is the most destructive agent that we are aware of in this country." This means that there is nothing in the country which does so much harm as alcoholic drink.

Many persons are shot, many are poisoned, many are run over, many are killed by railway accidents, by the falling down of houses, by shipwrecks, by storms, and in other ways, but no other means of destruction causes so much death and injury as alcohol. Sir William Gull was only speaking of death and injury to the body as intoxicating drink. And notice that intoxicating drink is answerable for a great number of the deaths caused by what I have just named—accidents, shipwrecks, and the rest. Many of these are due to intemperance. The sinking of the *White Ship*, you will remember, was caused

through the wine-drinking by Prince William and his nobles, and by the sailors. Some few years ago a large reservoir of water burst and destroyed some villages, and many lives were lost; it was discovered that the person in charge, who should have given warning of a leakage, had been drinking and neglected his duty, and so the leakage increased, and the water broke through its bounds.

You will probably like to know whether Catholics are more free than other people from intemperance. Perhaps it would not be possible to answer this question directly, and to say that they are, or are not, more intemperate than those who are not Catholics. But it is unfortunately only too true that there is, even among Catholics, a great deal of excessive drinking. Time after time have the Bishops warned their flocks of this shameful fact, and yet with all the efforts that have been made to stop or check the evil, drinking goes on almost as much as ever.

I will now give you the words of some of the Catholic Bishops, not of England only, but also of other parts of the English-speaking world.

In 1872, at the Synod or meeting of the clergy of the Archdiocese of Westminster, the following order was made:—

“ Inasmuch as we see the appalling vice of drunkenness raging everywhere, to the fearful loss of souls, whereby men and women, parents and children, are miserably involved in the same ruin and perish, we earnestly beg of you, beloved brethren, indeed we require of you, that twice in the year—namely, during the seasons of Lent and Advent—there be, in all the Churches of our diocese, fervent and explicit exhortations to the faithful on the virtue of Christian



temperance, and the opposite vices, and also on the deadly evils flowing from drunkenness and intemperance."

Within the last few years the Bishops of England, in recommending their Temperance Resolutions to the faithful wrote :—"The wide-spread habit of intemperance is the prolific source of a multitude of evils which afflict this country. It degrades and destroys the body and soul of innumerable Christians; and is perpetually offering before the throne of God most dreadful sins against His Divine Majesty."

His Eminence Cardinal Vaughan, in a sermon on "The Sin of Drunkenness," delivered at SS. Mary's and Michael's, London, on January 7, 1900, speaks of drunkenness as a sin of the flesh, "which, I grieve to think and to say, is common, is public, is notorious amongst Catholics; a sin which violates the body, which violates the temple of God, and that in a hundred different ways. It violates the temples of God because the children of drunken fathers and mothers—or perhaps of only one—are born with the taint, the passion, and the inclination of the intoxicating drink, and the body of an innocent little child comes into the world tainted, sickened, and weakened by that sin of the flesh." Then, speaking of homes for habitual drunkards His Eminence asks, if persons infected with bodily diseases are separated from healthy people, why should not the disease of drunkenness be treated in a like manner? It cannot, he answers, be only so treated, for if every drunkard were placed in a home, the country would be filled with these asylums; the disease is too widely spread.

The late Cardinal Manning stated: "It is no rhetoric nor exaggeration, nor fanaticism, to affirm that intem-

perance in intoxicating drink is a vice that stands head and shoulders above all the vices by which we are afflicted."

Several of the Bishops have in their pastoral letters called special attention to the dangers arising from the immoderate use of intoxicating drink.

The Bishop of Middlesbrough, commenting on this passage in his pastoral for Advent, 1890, wrote: "There is not a priest who, for ever so short a period, has had the cure of souls in any of our great centres of population, but would be able within his own experience to bear witness to the truth—the appalling truth—contained in these words of the Cardinal Archbishop (Cardinal Manning). That intemperance is at the root of our social miseries, to say nothing of its effect upon the commercial well-being of the country, is abundantly evident to all."

Bishop Knight, formerly Bishop of Shrewsbury, wrote the following passage in his Lenten Pastoral for 1890:—

"Is not this vice of intemperance the source of almost every evil, of crimes of violence, of all uncleanness, of blasphemy and loss of faith, the final ruin of soul and body, the shame and disgrace of a man's life and the dishonour of his Church? For all Christians the law of temperance, which is to restrain ourselves from excess, is an obligation; for many, entire abstinence is a counsel which, if followed, will profit them in health of soul and body; while for those who cannot otherwise observe the law of temperance it is not a counsel, but an obligation; the strict obligation of avoiding such voluntary occasion as they know by experience will lead them into grievous sin. We are induced to dwell at length on this evil, because of the

terrible facts by which it is brought home to us; among the rest, by the experience gathered from our reformatories and industrial schools, where, in nearly every instance, the boys and girls who find their way to these institutions come from homes—if homes they can be called—which have been wrecked and defiled by this curse of drink."

The Bishop of Birmingham says, in his Lenten Pastoral for 1890: "Among Catholics we have to deplore that the vice of intemperance is so prevalent, and a fruitful source of evil in the neglect of the worship of God, and of the duties of parents to their children."

The Bishop of Newport and Menevia devoted his Advent Pastoral, 1895, to the consideration of our responsibilities towards intemperance.\*

Very striking is the letter issued by the Irish Bishops after the Synod held at Maynooth a few years ago:—

"Is it not, dearly beloved, an intolerable scandal that in the midst of a Catholic nation like ours, there should be found so many slaves of intemperance who habitually sacrifice to brutal excess in drinking, not only their reason, but their character, the honour of their children, their substance, their health, their life, their souls, and God Himself?

"To drunkenness we may refer, as to its baneful cause, almost all the crime by which the country is disgraced, and much of the poverty from which it suffers. Drunkenness has wrecked more homes, once happy, than ever fell beneath the crowbar in the worst days of eviction; it has filled more graves, and

\* This has been issued by the Catholic Truth Society as a separate publication, price 1d.

made more widows and orphans, than did the famine ; it has broken more hearts, blighted more hopes, and rent asunder family ties more ruthlessly, than the enforced exile to which their misery has condemned emigrants.

“Against an evil so widespread and so pernicious we implore all who have at heart the honour of God and the salvation of souls to be filled with a holy zeal.”

The late Cardinal McCabe, Archbishop of Dublin, wrote : “Drink is the source of nearly all our poverty, nearly all our sin, nearly all our crime ; it is the beginning and the end of nearly all our afflictions and humiliations, and it is dragging hundreds—nay, thousands—of Irishmen and Irishwomen down into hell.”

His successor, Archbishop Walsh, not long after his consecration, issued, together with the other Bishops of the province of Dublin, a pastoral letter urging their flocks to join Temperance Societies, and to do all in their power to put down drunkenness.

In the year 1900, Cardinal Logue, in his Lenten Pastoral, said : “As I have so often before remarked, the Lenten season furnishes the clergy with a favourable opportunity of breathing new life into their Temperance Societies, and of establishing them where they do not already exist. Though we have reason to thank Divine Providence that intemperance is on the decrease, the evil is still sufficiently widespread and ruinous to engage the best energies of the clergy for its extirpation. I doubt whether there is any other duty of their ministry which will make its fruits more clearly evident, and bring with it greater consolations, than the reform of those who have involved

themselves in temporal and spiritual ruin by excessive indulgence in intoxicating drink."

And in that same Lent eight of the Irish Bishops warned their people against the dangers of intemperance. Here are a few words from two of those Bishops:—

The Most Reverend Dr. Sheehan, Bishop of Waterford, wrote: "The amount of drunkenness in the country at present is appalling. War and pestilence are bad enough—intemperance is making more graves, more widows and orphans; more misery of all kinds, than both together. More still! War and pestilence may be in God's hands the appointed and effective means of sending souls to Heaven; drunkenness is peopling Hell with souls of Irishmen and Irishwomen."

The Most Rev. Dr. Owens, Bishop of Clogher, wrote: "In Ireland at this moment drunkenness is, as indeed it has been for generations, the fruitful source of innumerable offences against God, of the loss of very many souls, of nearly all the crime that disfigures the annals of our country, and of most of the shame, poverty, and degradation that we all so deeply deplore."

In America the Bishops and clergy, knowing the great harm that is done to Catholics by excessive drinking, are working very zealously to root out this evil. In the Third Council of Baltimore the Bishops say:—"The misuse of intoxicating drinks is certainly one of the most deplorable evils of our age and country. Intemperance is a constant source of sin, and a copious fountain of misery. It has brought to utter ruin countless multitudes and entire families, and has precipitated into eternal perdition very many souls.

All should therefore be exhorted by the love of God and country, to bend every energy to the extirpation of this baleful evil."

In a letter to Archbishop Ireland Our Holy Father, Pope Leo XIII., praises this decree of the Council of Baltimore, as follows:—"It is well known to Us how ruinous, how deplorable, is the injury, both to faith and to morals, that is to be feared from intemperance in drink. Therefore We cannot sufficiently praise the Prelates of the United States, who recently in the Plenary Council of Baltimore with weightiest words condemned this abuse, declaring it to be a perpetual incentive to sin, and a fruitful root of all evils, plunging the families of the intemperate into direst ruin, and drawing numberless souls down to everlasting perdition: declaring, moreover, that the faithful who yield to this vice of intemperance become thereby a scandal to non-Catholics, and a great hindrance to the propagation of the true religion."

## CHAPTER XIII

### INTEMPERANCE AND CRIME

It is admitted on all sides that there is a very great deal of intemperance, and it is also admitted that intemperance is the cause of a great part of the crime committed in the country. But, perhaps, not many are aware of the very close connection between intemperance and crime, that is to say that by far the greater part of the crime is caused through drink.

The judges, whose business it is to try the more important of the criminal cases, have over and over again pointed out that much of the crime is caused by drink, and that drinking naturally leads to crime.

Lord Coleridge, the late Lord Chief Justice, said in 1877:—

“There are some things which, no doubt, are so true as to be trite, but because they are trite persons are sometimes apt to forget that they are true; and one of these things is that crimes of violence, which in a large proportion, indeed, fill the calendar with which we have to deal, without a single exception, have begun in public-houses, and are due to drunkenness. It is not for me, certainly, sitting here, to go into the politics of crime. . . . But I think it is in the course of my duty to say that, within my experience as a judge, and having lived some considerable time in the world amongst other judges, and judges of

much larger experience than myself, it is certainly the case that if we could make England sober, we might shut up nine-tenths of the gaols."

In 1881, speaking in the Supreme Court, Lord Coleridge said that "Judges were weary with calling attention to drink as the principal cause of crime, but he could not refrain from saying that if they could make England sober they would shut up nine-tenths of the prisons."

Ten years later still (1891), at the Birmingham Summer Assizes, he said:—

"Few people have opportunities of realising as I have the terrible effects produced by intemperance. Of course, there are cases which stand quite aside from the influence of the public-house—crimes such as perjury, forgery, false pretences, and others—which require the assistance of education. But drunkenness is mainly the cause of the commoner sorts of crime, and if England could be made sober, three-fourths of her gaols might be closed."

Few of the judges have had more experience in trying prisoners for crimes than Lord Brampton, and he, in a speech made at the Durham Assizes a few years ago, made the following remarks:—

"I have thought very seriously as to what is for the most part the origin of crime, and every day I live, and the more I think of the matter, the more firmly do I come to the conclusion that the root of almost all crime is drink, that tyrant which affects all ages and both sexes—the young, the middle-aged, the old, father and son, husband and wife, all of them in turn become addicted to its tyranny.

"It is drink which for the most part is the immediate and direct cause of those fearful quarrels



in public streets in the night, which terminate either in serious mischief to one or other of the parties, or in some other outrage. It is drink—not perhaps so directly—which for the most part is the cause of crimes of dishonesty. A man steals that he may get the drink to make himself drunk. It is drink which causes a man to be impoverished, and if you trace to its source the cause of misery, it is to be found in drink.

“In many a cottage that is denuded of the commonest articles of comfort and necessity, article after article has gone to the pawnshop, simply for the purpose of providing that hideous tyrant drink; and I do believe that nine-tenths of the crime committed in this country—and certainly in this county—is engendered within the doors of the drinking house.”

At the Stafford Assizes, in 1890, the same judge said that at least eighty per cent. of the punishable crime of the country was caused by drink. This means that out of every hundred crimes for which people in England are punished, eighty of them are caused in some way by drink—not always by drunkenness, but by drink.

Some years ago a man named Joseph Tucker was hanged for the murder of a woman. One night, after drinking very deeply, he came home, soaked the woman's clothes with paraffin and set fire to them. The poor woman was burned to death. Tucker's only excuse was that he was so drunk that he did not know what he was doing; but this excuse did not save him, and he was sentenced to be hanged. The day before his execution he wrote the following letter, sad but full of warning, to his three brothers:

“NOTTINGHAM PRISON,

“2nd August 1885.

“MY DEAR BROTHERS, EDWARD, GEORGE AND ARTHUR—I write these last words to warn you, that I hope you will take warning by me, and leave off the drink. Dear brothers, you see what drink has done for me. It has brought me to a murderer's end and that is the scaffold; but my dear brothers, I hope and trust that it will not be the end of any of you. Look at the effects of drink and see some of its rewards. It causes many a man to sell his home, and leave his wife and children homeless. It makes a man ashamed when he is sober for what he has done when he was in drink. A glass of beer is all very well in its place, but it is the quantity that a man will get that does the harm. So a man that has no guide over himself when in drinking is best off without it altogether. So, dear brothers, I hope that you will take warning by me, and pray God to keep you under His protection. Dear brothers, you see what a state I was in, having drunk much when this crime was committed. I now declare before God, before whom I shall have to appear in a very few hours to answer the charge of murder, that I do not now remember how this dreadful and horrible crime was committed, or what I was doing on the night of the 9th of May; but I hope God in His mercy will forgive me, and that my untimely end will be a warning to all to practise their religion faithfully. I commend my soul to the mercy of Jesus. I also freely forgive any of the witnesses if they have sworn falsely against me, and I hope God will do the same. Dear brothers, I hope we shall meet in Heaven soon. I am putting my trust in God, for I know there is no hope on earth; so give my love to father and

mother, and my sisters, and to all my relations, and accept my love to you.

“From your affectionate brother,

“JOSEPH TUCKER.”

So close is the connection between intemperance and crime that where the one is absent the other is generally absent also. The late Field-Marshal Lord Napier, speaking of crime in the Army, said: “In reviewing the record of soldiers’ offences, all practically have their origin in drink. Of 18,000 men under my command in India, the total abstainers had no crimes. The temperance men had practically none. The whole body of crime was among the non-abstainers.” Lord Chief-Justice Coleridge stated in 1891 that “but for drink we might shut up three-fourths of our gaols,” and in the same year the Lord Mayor of London said that at least 98 per cent. of the Mansion House police cases were due to drink, and that drink was the chief cause of almost all crime in England at the present time.

Mr. Govett, Anglican Archdeacon of Gibraltar, quotes an English newspaper which published the police cases throughout England caused by drink in the fourteen days of the last week of December and the first week of January. That supplement, which is now known as the “Black List,” was accordingly published, and contains 407 cases; and those who should know tell us that for every case of drunken violence that comes before the police, ten or twenty are hushed up by relatives. But of these 407 cases, 144 are sudden and violent deaths, suicides, homicides, manslaughters and murders. In examining this Black List, we find that the most brutal of the crimes are

committed on those who should have been bound to the offenders by the closest ties of natural affection. It is the murder of children by their parents, parents by children, wives by husbands, brothers by brothers. A father comes home drunk, places his little girl on the fire, where she is cruelly burnt. Another father, after vainly attempting to strangle his wife, takes his baby from the cradle, and holds it by the throat till it is dead. A drunken mother throws her baby on a dung-hill, and leaves it there to die. A man returns home drunk, commences kicking his wife, and continues it for two whole hours, till she is dead. On one of these days a poor child was found alone in a bedroom with her throat badly cut—cut by her father. The man was arrested and was taken before the magistrate. Usually he was not unkind to his child; but he had been drinking, and he pleaded this as an excuse. He would not have done it, he said, but for the drink. He had had some beer; and “you know,” he said to the magistrate, “what a man is when he has had beer.”

On June 22nd 1897, the day on which the holiday in honour of the Queen's Jubilee was kept, there was an immense crowd in London. Numbers had come up from the country to see the grand procession in the day-time and the beautiful illumination at night. The streets of London were crowded as they had never been before. Yet the people behaved exceedingly well, and next morning only one hundred and twenty-three persons were charged in the police courts—a very small number out of so many sight-seers; of this number, fifty-three were charged with drunkenness. No doubt, however, very many gave way to intemperance on that day, but as they did not give

trouble to the police they were not brought before the magistrates.

With regard to Ireland, there is abundant evidence proving that drink leads to crime. The report of one party of the Royal Commission on the Liquor Licensing Laws states that "nowhere is the connection between drink and crime more strikingly displayed than in Ireland."

Some years ago the late Lord Justice Fitzgerald said from the bench:—"It has been the habit of judges on the bench, and of speakers on platforms, to address very wise observations to the public as to the crying and besetting crime of intemperance—a crime leading to nearly all other crimes; a crime which we might very well say leads to nineteen-twentieths of the crimes in this country." Many other judges and magistrates have made the same statement. The late Baron Dowse said:—"If the people were sober, I think crime would entirely disappear in Ireland;" and Justice Deasy declared that "Drunkenness is the parent of all the crime committed in Ireland." And Justice Murphy: "Of the cases to be tried more than three-fourths have drunkenness as their origin." Quite recently the Recorder of Dublin declared:—"As each case of crime and violence comes before me, the same wretched story is told—the Drink Demon is as necessary a part of every case as are the police and myself. I have sat here for whole days sending people to penal servitude and to gaol. It all came from drink. Public-houses were the manufacturers of garrotters and criminals, and their prosperity measured the misery and degradation of the people." Archbishop Croke said in 1895:—"Were it not for drunkenness there would be no crime in Ireland."

And Dr. Owens, Bishop of Clogher, said in 1900 :—  
“But for drunkenness, how few of our countrymen would ever stand in the dock ; but for it, what need would there be for our present bloated and expensive police force ? ”

## CHAPTER XIV

### INTEMPERANCE SHORTENS LIFE

I TOLD you in a former chapter how Dr. Norman Kerr set himself to find out how many people died each year directly through over-drinking, and how he came to the conclusion that the number was about 120,000. I also told you what Sir Andrew Clark had said, namely, that of those persons whom he had to attend in the hospital—and he used to see about 10,000 sick persons every year—seven out of every ten, seventy out of every hundred, owed their ill-health to alcohol. Mind, Sir Andrew Clark does not say that these persons were drunkards; no, he distinctly tells us that many of them injured themselves by taking strong drink in such small quantities that no one would say that they were not sober. And yet these small quantities brought on disease, and in many cases death—and often an early death.

So, by causing so much disease and illness, intemperance shortens life. It also helps on diseases which are already in the body, and prevents the sick person from being able to recover as he might have done but for the habit of drinking.

Do you remember what you were told about the effects of alcohol on the body? How it weakens the heart, makes the blood poor and thin, enlarges and hardens the liver, inflames the stomach, causes a rush

of blood to the brain, weakens the nerves and brings on paralysis? Now, it cannot do all this, or any of it, without putting us into a bad state of health; and when we are in a bad state of health, if we are attacked by any disease we are less able to throw it off than if we were in good condition. If a man has been a hard drinker and is attacked by some severe illness, such as a fever, the chances are against his recovery. This is because his blood, his nerves, his heart, his liver and stomach are already in a bad condition; they cannot do their work properly when the man is in his usual state of health, so, when the fever comes upon him, and the heart and liver and the other parts of the body have more work to do, they are not able for it, and the poor man has very little chance of getting better.

For the same reason when a man who is not temperate meets with a severe accident, the injury is much more dangerous than it would have been had the injured man been of sober habits; because the blood is in a bad state owing to the alcohol, a wound, or a broken bone, does not heal so quickly, or so soundly, and the injured part is more likely to mortify.

Now, with the exception perhaps of doctors, there are none who know so much about the probable length of life than those who manage insurance companies. It is their business to find out how long those whom they insure are likely to live; if they do not do this very carefully and correctly, they lose a great deal of money, and many of the persons insured by them also lose money. Let us see what an insurance company means.

Very likely you know what a "Burial Club" is.



Burials are expensive. When the father of a family dies, his widow or children generally wish to give him what is called a "decent funeral"; the dead man must have a nice coffin, the widow and children must have new black clothes for mourning, friends must be invited, and carriages or cabs have to be hired in which to drive to the cemetery. All this costs money. Besides this the grave has to be paid for, and there is something to be given to the priest or clergyman who performs the service. If the father of the family leaves some money, then the expenses of the funeral can be paid with that money; if that is not enough, then the widow or children or friends join together and pay it, or else some of them go into debt and it takes a very long time to pay off that debt. If the family is very poor, and if no one helps or will give them trust, then the dead man has to be buried by the parish as a pauper.

But most people would have a horror of being buried as a pauper, and good wives and good children would think themselves disgraced if their husband or father was buried as a pauper. So the wise and saving poor join burial clubs. They pay a few pence a week—so much for the father, so much for the mother, so much for each child; and should any of those for whom these payments have been made die, the club pays to some one in their name a lump sum, according to the amount of the payment per week. This lump sum pays for the whole, or part of, the expenses of the funeral.

Now let us suppose that a man agrees to pay the club sixpence a week, and at his death the club is to give to his widow or children the sum of £12. Sixpence a week comes to twenty-six shillings a year.

If the man lives ten years and has continued his payments, the club will have received £13, and if he dies at the end of that ten years, both parties will be about quits; the club will indeed have received rather more money than it gives to the dead man's friends; but this is fair, because the money was paid in small amounts. If the man lives longer than ten years, suppose ten years more, then the club gains a good deal, but still it suits the man to go on paying, because usually he can afford to pay a small sum weekly for the sake of the large lump sum which will come in when it is much wanted. But if the man dies before the ten years, then the club will lose. Clubs do not want to lose; they are careful not to lose, and they inquire whether or not it is likely that the man will or will not live long enough to pay up the amount which he is to receive. And according to the likelihood of a long life or of a short one is the weekly payment made less or more.

Now many things have to be considered if we would form an opinion whether or not a person will live a certain length of time—say twelve or fifteen years. We must know his age, his trade or occupation, his habits and ways of living, his state of health. It is clear that a young man has a better chance of living a long life than an old man has, and a man twenty years old is more likely to live another fifteen years than another man who is forty years old, and still more so than one who is sixty. A man who is of sound health is more likely to live longer than one who is consumptive, or who has some of the more important parts of the body diseased. Burial clubs, then, have to take all this into consideration, and if a man is rather old, or if he is diseased, or if he fol-

lows a trade which is rather dangerous, the sum that he has to pay weekly is higher than that which has to be paid by a young healthy man who is not in the habit of doing anything which might injure or kill him. So you will understand how necessary it is for burial clubs and benefit societies to know a good deal about those conditions of life which are likely to make a man die sooner than he otherwise would.

Insurance companies work much in the same way as burial clubs and benefit societies, but on a larger scale. A man pays the company so much a year, and at his death the company pays a sum down to his heirs. This sum is usually very much larger than what is paid by burial clubs or benefit societies, therefore as these companies have the more to lose, they have to be all the more careful in their estimate of the length of people's lives, and how the length of a man's life is likely to be shortened by trade or by his habits, as well as by his age and his state of health. If, then, an insurance company charges those who are given to certain habits a higher premium than it charges those who are not given to these habits, we may be sure that these habits are likely to shorten life, and that these persons would probably live a good deal longer if they were not given to these habits.

Now some insurance companies have two divisions for those that insure their lives with them. One division is for the non-abstainers, that is, for those that are in the habit of taking strong drink; the other division is for abstainers. And those who belong to the abstainers' division pay less than those who are non-abstainers, though they may be entitled to the same sum of money at their death. The company can afford to do this because the abstainers are

likely to live several years longer than the non-abstainers.

The Life Assurance Society has two divisions of this kind. The general section includes about 20,000 sound and healthy "moderate drinkers"—intemperate persons would not be insured by any company—and also some total abstainers. The temperance section contains about 10,000 teetotallers. For the fifteen years from 1865 to 1880, the company expected 3,450 deaths in the general section and 2,002 in the temperance section for which they would have to pay. In the general section their calculation was very accurate indeed, as 3,444 persons died; but in the temperance section, instead of the 2,002, only 1,423 persons died. Dr. Ridge says that these figures show that as a result of total abstinence five hundred and seventy-eight lives were preserved in the temperance section, while in the general section of the total number of deaths nine hundred and seventy-five were caused wholly or partly by the use of alcohol.

In the Sceptre Life Association, the Briton Life Association, and other companies which have the two divisions, the same thing happens—the deaths in the temperance sections are much fewer in proportion than those in the general section. And as the total abstainers, by living longer, cost the companies less, the companies can afford to insure the lives of those who abstain at a cheaper rate than they do the lives of those who do not abstain.

About fifty years ago a Mr. Warner wished to insure his life. The company to whom he went, hearing that he was an abstainer, wanted to charge him more than they did other people, because, they said, he was not likely to live so long. Mr. Warner

refused their terms, and he with several others started the United Kingdom Temperance Provident Association in which the two classes—abstainers and non-abstainers—were insured, abstainers being taken at a lower charge than non-abstainers. Mr. Warner died fifty-seven years later, in 1897, at a ripe old age, having lived to see not only the success of the Provident Institution, but also the granting by nearly all insurance companies of special advantages to those who never touch alcohol.

Some insurance companies will not admit on any terms persons connected with the liquor trade, such as public-house keepers, draymen, and brewers' men; other companies will indeed insure the lives of such persons, but at a very high charge. That there is good reason for making special charges for these persons—in other words, for considering the liquor trade as likely to shorten the lives of persons employed in it—is shown from a report issued a few years ago by the Registrar-General. This officer keeps a list of all the deaths that take place in the country, and in the list is mentioned the trade or calling of those that died and the cause of their death. The Registrar-General stated in his Report that the number of deaths among persons in the liquor trade was six times as great as the number among persons not connected with it. Then giving a list of deaths from liver diseases in various trades, he found that they were in the following proportions:—

Bookbinders	...	...	3	Butchers	...	...	21
Booksellers	...	...	4	Fishermen	...	...	22
Hatters	...	...	9	Brewers	...	...	42
Tobacconists	...	...	10	Innkeepers, Publicans,			
Druggists and Printers...			18	Spirit, Wine and			
Gardeners and Miners...			19	Beer Dealers	...		197

Sir Benjamin Richardson gives the following table of figures from a paper published by the Manchester and Salford Sanitary Association ; the figures are, he tells us, the result of very careful observation on 357 persons :—

A temperate person's chance of living is				An intemperate person's chance of living is			
At 20	...	...	44·2 years	At 20	...	...	15·6 years
At 30	...	...	36·5 „	At 30	...	...	13·8 „
At 40	...	...	28·8 „	At 40	...	...	11·6 „
At 50	...	...	21·2 „	At 50	...	...	10·8 „
At 60	...	...	14·2 „	At 60	...	...	8·9 „

Is it not sad to think how many thousands of persons are shortening their lives, robbing themselves, not through some accident but entirely by their own fault in giving way to intemperance, of years which might be spent well and usefully !

At the time of the last census, or numbering of the people, in 1891, there were in London twenty-one persons over one hundred years of age. The *Daily News*, speaking of such long-lived persons, said : “Teetotallers will notice with pride and satisfaction that most of those who have lived to the age of one hundred are stated to have lived quiet and temperate lives. None of them had ever been known to drink to excess, while most of them avoided alcoholic drinks altogether.”

## CHAPTER XV

### INTEMPERANCE AND INSANITY

YOU may remember that in another part of this book (Chapter X.) I told you how alcohol very often causes disease of the brain. The brain may become diseased from many other causes besides alcohol. But from whatever cause the disease may arise, when the brain is diseased very often the mind is diseased, for the mind works through the brain. When a person has a diseased mind, he loses the use of his reason, he may have strange fancies, imagining that he is something that he really is not, or that someone is trying to kill him, or he may lose self-control and get into great fits of rage and try to injure people, or he may become silly and foolish and do things that no one in his senses would do. Of persons in this state we say that they are out of their minds, mad, insane; we call them lunatics. If you were to go to a lunatic asylum—a place where these poor, mad, insane people are kept and looked after—you would see them do things and hear them say things that would make you feel very sad for them. They are not able to take care of themselves and they must be constantly watched or they might do harm to themselves or to some one else.

In 1897 there were 101,972 insane persons in England and Wales, twice as many as there were

thirty years before. What is it that brings so many men to this very sad condition? There are many causes of madness. Some persons are known to have become insane from a great fright, others from a sudden shock or sorrow, others from some real disease, such as water on the brain, or paralysis. The greatest cause of all is *heredity*. Heredity means *inheritance*—the insane person has inherited the madness, he has received it from his father or mother or from one of his family before him. It is handed down just as a family likeness between father and son and other relatives is handed down. Very often dispositions and talents are inherited or handed down from father to son, from parents to children. It is found that very often if a father or mother is clever, or has special talents, the children are clever and have those special talents as their parents had. If a man has the gift of learning foreign languages easily, very often his children also are able to learn languages easily; if a mother can play or sing well, very often her children have the same musical talents. If the father and mother are good and virtuous, very often the children also have a liking for what is good and virtuous. This is not always so, but very often. And when the children are not like their parents we are surprised. When the son of a good singer does not care for music and has no ear and cannot sing a note, we say to ourselves, "How strange that such a man cannot sing; his mother sings so well." And when the son of a good father and good mother is wicked, we sometimes ask ourselves, "Where did he get these bad ways from? His father and mother were so good."

In the year 1896, Professor Pellman, of the University of Bonn, in Germany, made an interesting study



of hereditary drunkenness. Starting from one or two generations back, he traced the lives of the children, grandchildren, and great-grandchildren of certain drunkards, and was thus able to say whether the descendants of these were also drunkards and criminals or not. One of these persons was a woman born in the year 1740. She was a drunkard, a thief, and a tramp all her life, she died in the year 1800. Her children, grandchildren, and great-grandchildren, down to the year 1896, numbered altogether 834, of whom the Professor was able to trace 709. Of the men, 142 were beggars and 64 more lived from charity. Of the women, 181 lived a wicked life. In this family there were 76 convicts, seven of whom were convicted of murder. In 75 years this family cost the German Empire no less than £250,000—the money spent on their trials, and for keeping them in asylums, almshouses, and prisons.

So, very often, though not always, we get our inclinations and dispositions from our parents. The inclination to intemperance is inherited. Many persons have the dangerous liking for strong drink because some of their family before them have had it—their father or grandfather, or mother or grandmother, or perhaps some one still further back. Of course, this inherited liking for drink does not make them intemperate, but it is a great danger to them; having this inclination they are more likely to be intemperate than other people are. Therefore those that are aware that their parents or others in their family have been intemperate should be greatly on their guard against this vice. Very many people are likely to have consumption because some of their family have been consumptive; yet of these persons

several never suffer from this disease at all because they are very careful, while others who are not careful easily get their chest and lungs injured, and die because of their neglect.

In the same way children of intemperate parents often cherish a liking for strong drink, and hence they are in danger of being themselves intemperate as their parents were. If they are aware of their danger, and guard against it, and avoid temptation, then, with God's help, they can be just as sober as anyone else. But if they are careless, and if they do not check their liking for drink, but put themselves in the way of temptation, then they will more easily fall into intemperate habits than other people, because their father or mother or grandfather or grandmother was intemperate before them.

Now, intemperance is one of the principal causes of madness. Of the 101,972 persons who, in 1897, were confined in the lunatic asylums, a very large number were there through intemperance. And so it has always been. It has been proved in many ways that drink sends more people to the asylums than perhaps any other cause. Dr. Clouston, of Edinburgh, said that nearly 18,000 persons lost the use of their reason each year through drink. Dr. Edgar Sheppard, who was for many years principal doctor of the very large lunatic asylum of Colney Hatch, stated that thirty-five to forty out of every hundred of the persons who are shut up in lunatic asylums come there through drink; and he spoke of drink as the greatest curse which afflicts this country. Dr. Walmsley, medical superintendent of the asylum at Darenth, says: "The chief causes of insanity are heredity and alcoholic intemperance. No less than half the cases of insanity

are due to heredity, one-fourth of all the cases are due to drink." Dr. Ganghofner, speaking at Prague on the influence of alcohol on man, said that it is estimated that in the asylums of America, England, and Holland, the total number insane from drink ranges from fifteen to twenty per cent.

Mr. W. J. Corbet, sometime Member of Parliament for Wicklow, in a paper written a few years ago for the *Fortnightly Review* on the increase of insanity, stated that "as to intemperance, the testimony is abundant, and of the highest consideration. Many eminent writers have dwelt strongly on the effects of habitual intoxication as an active agent in raising the death-rate, in stimulating crime, and in producing insanity, not only in the drunkards themselves, but also in their children."

The late Lord Shaftesbury, in his evidence before the Select Committee of 1859, says: "In the year 1843 I stated that a large proportion of the cases of lunacy were ascribable to intoxication, and this remark applies also to the present time, for it is applicable to all times that habits of intemperance in so many instances tend to the development of insanity." Lord Shaftesbury added that he had consulted with many doctors, and had found that the general opinion was that a very great number of the cases of insanity arose from the use of strong drink. Lord Shaftesbury also pointed out that while there are very many persons whose madness, owing either to their own intemperance or to that of their parents, is so great that they have to be shut up in a madhouse, yet these are but few compared with the number of those who have not entirely lost the use of reason, but whose brain is weakened, and who

become stupefied and almost idiots through their intemperate habits.

There is a special kind of madness which is caused by the excessive use of strong drink. It is called *delirium tremens*, the trembling madness. The poor patient gets quite out of his mind, quite mad; sometimes he is seized with violent fits of rage and frenzy, and it is very difficult to quiet him, and to prevent him from injuring himself or others. Sometimes this madness takes the form of fear; the sufferer imagines he sees strange things or strange people; he fancies that snakes, or animals, or other things that may do him harm, are near him, and he shrinks from them, and calls for help. The following fact, which resulted in the conversion to total abstinence of a well-known Protestant clergyman, was related in the *Temple Bar Magazine* some time ago. This clergyman was one day in the coffee-room of an hotel, when a large dog came in and walked quietly among the people in the room. One of the gentlemen seeing the dog coming towards him became pale and trembled. The waiter, seeing him in this state, came to him and whispered: "It's all right, sir; he's a *real* dog." The gentleman was suffering from a mild form of *delirium tremens*.

It is very natural that intemperance should lead to insanity. For the intoxicating power of alcohol works in a special way upon the nerves and brain, and takes away the use of reason. A man who is drunk has not the use of reason. So long as he is under the power of the alcohol, he is out of his mind; he does not know what he says or what he is doing, while he is in that state, and afterwards he does not remember what he has done. He says things and does things that he would not do if he were sober.

He does not know the difference between his dearest friend and his enemy. He destroys his furniture and other objects that, when sober, he values greatly ; he ill-treats his wife, his little children—if he has any—whom he loves very affectionately when sober. In fact, a man who is drunk acts as a madman, and he is indeed mad. No wonder, then, that a long-continued habit of intemperance leads the poor drunkard to the mad-house. A few years ago Dr. Brunton, lecturer at St. Bartholomew's Hospital, wrote in reply to a question from the Archbishop of York :—" We find that the highest powers of the mind are first affected by the drink, the *judgment*, for example ; the whole of the lower powers of the mind, such as the imagination, being made more active than before. Herein consists the prime danger of such drinks ; the true lights of the mind are quenched by them, and the false and misleading ones are kindled." When we are asleep and dreaming our imagination is very active ; we *fancy* that we are doing something, or that something is happening to us, and if we were awake our judgment would tell us that what we fancied was not true. In many mad people the imagination is very active indeed, and because their judgment is weak they take as true what is only their fancy. The same thing often happens in the intemperate. Alcohol weakens the judgment, while it stimulates, or excites, the imagination, and hence brings on madness or delirium for a short time, or for a long time, or for the rest of life.

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The following is from the play of *Othello*, by Shakespeare. Cassio, an officer, in a fit of drunken-

ness had wounded a man, and has been dismissed from the service of his general. His friend Iago advises him to sue, or ask, for pardon. Cassio answers :

*Cassio.* I will rather sue to be despised, than to deceive so good a commander with so slight, so drunken, and so indiscreet an officer. Drunk ? and speak parrot ? and squabble ? swagger ? swear ? and discourse fustian with one's own shadow ?—O thou invisible spirit of wine, if thou hast no name to be known by, let us call thee devil !

*Iago.* What was he that you followed with his sword ? What had he done to you ?

*Cassio.* I know not !

*Iago.* Is't possible ?

*Cassio.* I remember a mass of things, but nothing distinctly ; a quarrel, but nothing wherefore.—O that men should put an enemy in their mouths to steal away their brains ! that we should, with joy, pleasance, revel, and applause, transform ourselves into beasts !

*Iago.* Why, but you are now well enough ; how came you thus recovered ?

*Cassio.* It hath pleased the devil drunkenness to give place to the devil wrath : one unperfectness shows me another, to make me frankly despise myself.

*Iago.* Come, you are too severe a moralist : as the time, the place, and the condition of this country stands, I could heartily wish this had not befallen ; but since it is as it is, mend it for your own good.

*Cassio.* I will ask him for my place again ; he shall tell me I am a drunkard ! Had I as many mouths as Hydra such an answer would stop them all. To be now a sensible man, by-and-by a fool, and presently a beast ! O strange ! Every inordinate cup is unblest'd, and the ingredient is a devil.

## CHAPTER XVI

### DRINK AND PAUPERISM

WHAT is a *pauper*? Strictly speaking, a pauper is a poor person, but the word is usually used to signify a person who is not able to, or does not, earn his own living and is supported by public money. A poor person who does not get "parish relief," and is not in the work-house or union, is not called a pauper. It is no disgrace to be poor, but most people would consider it a disgrace to be a pauper. Why is this? It is because a pauper is not earning his own living but is dependent on other people. As paupers have to be kept, a tax is levied, and every one who has a house or some land has to pay his share for the keep of the paupers. This tax is called the "poor rate."

If a man is in the union or "on the rates," and receiving parish relief through his own fault, that is, if through his own fault he is not earning his own living but is dependent on the public money, we may well say that is a disgrace for him, and that he ought to be ashamed of it. It is not right or just, because every man ought if possible to work for his own living. If he is able or if he wilfully puts himself into such a condition that he cannot work, and has to be kept with the money of those who do work, then he is doing an injustice. But a pauper is not only worthy of blame when he is a pauper through his own fault,

but he is also to be pitied. People do not like to give up their money, often, hardly earned, for keeping up the work-houses and for the relief of paupers, and therefore the Guardians, whose duty it is to collect the rates, try to keep them low, and they do not make those who have houses and land pay more for the support of those who are on the rates than what they consider just necessary for their keep. Parish relief is very little indeed; not many persons who receive relief in their own homes get as much as 3s. 6d. a week, besides a few loaves of bread. In the union house, also, the living is very poor, and besides there are many discomforts and rules necessary where several hundred people are living together, which makes life in a union house not very easy to bear. So it is not pleasant to be a pauper, and no one would or should be a pauper from choice.

On the 1st January, 1896, there were in England and Wales 840,456 paupers receiving relief from the public rates. Of these 229,552 were receiving indoor relief, that is, they were living in the union houses; and 610,736 were receiving out-door relief in their own homes, while 169 were receiving both in-door and out-door relief. On 1st January, 1895, the total number of persons receiving relief was 817,431; so there was an increase during the year 1895 of about 23,000. The Registrar-General, however, made a calculation for the years 1893, 1894, 1895 of the number of paupers as compared with the whole number of people in England and Wales. The whole number of persons in England and Wales during those three years was about 39,000,000, and the average number of paupers was one thirty-sixth of that number. So for every thirty-six persons in England and Wales, one person



is a pauper and has to be supported by the other thirty-five. The amount spent for the relief of these paupers during the year ending Lady Day, 25th of March, 1894, was £9,673,505; and the amount spent during the following year ending Lady Day, 1895, £9,886,605, a larger sum than was spent on any previous year. The sum £9,886,605, represents an average charge of 6s. 6 $\frac{3}{4}$ d. on every person in England and Wales, though of course many have to pay a great deal more than that; some pay less, some pay nothing at all.

Besides the large number of persons supported by the rates there are many others relieved by the charity of private persons. The Catholic Homes of the Little Sisters of the Poor, the Homes of the Sisters of Nazareth, and other charitable institutions receive thousands of poor people who are not able to earn their own living. There are many Protestant or non-Catholic institutions of the same kind also supporting thousands of poor. Persons living in other homes or otherwise kept by private charity, and who do not receive out-door relief from the rates are not counted amongst the number of paupers, but still they are a great drain upon private incomes.

Now, what are the causes of poverty and of pauperism? One cause is mere misfortune. Some persons are poor and have to be supported either by private charity or by public money without any fault on their part. They have had long illnesses, or have met with accidents, have lost a limb or eyesight, or have been in some way disabled from work, or though very anxious to work they have not been able to obtain employment, or perhaps through the fault or injustice of another they have lost their means of

livelihood, or for some other reason they have been obliged to be dependent on others for food and clothing and shelter. Such people deserve our pity and our help ; they are the deserving poor.

Others may have come to poverty through imprudence or carelessness, which, though it may have been wrong in some degree, yet was partly through weakness or want of knowledge about business matters. These also are deserving of our pity. But there are others who are poor and destitute, and living on the help received from the rates or from private charity, entirely through their own fault. These could have kept themselves had they chosen to do so ; they could have provided for the future and have saved up against times of sickness or old age ; but instead of doing so they wasted their money in needless and useless pleasures, or spent more than they should have spent, and have got into debt, and ruined themselves, and so they have to be supported by others.

Now this last class—those who have brought themselves to poverty—is very large indeed. And it has been found on very clear evidence that by far the greatest part of the pauperism of the country is caused by intemperance. The intemperate labourer, or mechanic or clerk, spends his money in drink, has to stop away from his work through drink, loses his place and very often his character through drink, is unable to get another place, perhaps ruins his health also, and in fine has to go to the workhouse. If he has a family, his wife and children have to go with him and they too become paupers—all through drink. Nor is it from the working classes only that intemperance makes paupers ; many of those who have ended their days in the workhouse were at one time

well-to-do, but they brought themselves to ruin by excessive drinking.

The Committee appointed in 1892 by the Convocation of Canterbury to inquire into the causes and the extent of intemperance, sent a letter to the masters of the workhouses in England and Wales asking them to find out and say how many of the paupers then in their houses were there through intemperance. After receiving and carefully considering the answers, the Committee stated in their report: It appears that at least seventy-five per cent. of those in our workhouses, and a large proportion of those receiving outdoor relief, have become pensioners on the public through drunkenness.

During the year 1898, £154,480,934 were spent in alcoholic drinks throughout the United Kingdom.

This is how the money was spent:

Liquors consumed in 1898.	Quantities.	Cost.
British spirits (20s. per gallon), ... ..	33,741,579	£ 33,741,579
Foreign and colonial spirits (24s. per gallon), ...	8,010,176	9,612,211
Total spirits (gallons), ...	41,751,755	43,353,790
Beer (54s. per barrel), &c.,	35,063,764	94,672,183
Wines (18s. per gallon), ..	16,616,645	14,954,981
British wine, cider, &c., estimated (2s. per gallon),	15,000,000	1,500,000
		£154,480,934

The population of the United Kingdom—England and Wales, Scotland and Ireland—in 1895 was 40,188,927 and the average amount spent by each per-

son on intoxicating drinks was £3 16s. 10½d., or £19 4s. 4½d. for each family of five persons—an increase of 5¾d. per head, or about £2,200,000 altogether on what was spent in 1897. But this calculation, made by Dr. Dawson Burns, includes infants, children, teetotallers and others who never, or very rarely, touch alcoholic liquors. It follows, therefore, that a great number of persons must spend on drink much more than the average amount.

You may have noticed, that in the list given above of the various sums spent on drink, the amounts spent on beer and on British spirits were the highest. These drinks are chiefly consumed by the working classes. The average amount, then, spent by a working man's family is £19 4s. 4½d, supposing that the working classes spend as much on drink as the other classes. It is probable that the actual amount spent by each working man's family is less than the average amount spent by the richer classes, because the liquor drunk by the poor man is not so costly as that drunk by the richer man. On the other hand £19 is much more to the working man than the same amount is to the rich man. To a man who earns £1 a week or £52 a year, £19 is about one-third of his income. If he loses or wastes £19, it is a great loss to him, for every £3 that he would have had he has only £2. On the other hand to a man with £500 a year, £19 is less than one-thirtieth of his income, and the loss of £19 would not be a very great misfortune.

Again, £19 a year is about 7s. a week, which is more than the average working man pays for rent. And yet we know that the payment of the rent often causes very great anxiety to the family, and not

seldom the rent is not ready when it is wanted, and the family then receive notice to quit.

But many working men spend in drink a great deal more than the average amount. The committee of the Convocation of York on intemperance, in 1872, found from evidence given by employers of labour that from one-tenth to one-half of the wages were spent in drink. Mr. Freeman, giving evidence before the House of Lords' Committee on Intemperance in 1879, speaking of working men of Waterford, stated that many men earning 1s. 3d. a day spent two-thirds of it, that is 10d. a day on drink, and Mr. Collins stated that wives had told him that their husbands, earning 25s. to 30s. a week, did not give them 5s. a week to support their families.

The average amount spent on intoxicating drink during the years from 1889 to 1899 is about £140,000,000. To give a better idea of what the outlay of £140,000,000 on drink represents, we will compare it with the amounts spent in some other ways necessary and more useful. In the year 1889 over £132,000,000 were spent on alcoholic liquors. In that year Mr. Hoyle, a very good authority, gave us the following figures as sums spent annually in the United Kingdom on other articles of common use:

Bread, ... ..	£74,000,000
Butter and Cheese, ... ..	37,000,000
Milk, ... ..	32,000,000
Woollen Goods, ... ..	48,000,000
Cotton Goods, ... ..	15,000,000
The amount spent for Rent of Houses in the United Kingdom,	60,000,000
For Foreign Missions by all Religi- ous Bodies, ... ..	2,000,000

You will see by these figures how the money spent in intoxicating drinks is a long way beyond what we may look upon as the ordinary and more necessary expenses. In food, clothing and rent we should expect the greater part of people's income to be employed, but according to these figures the nation spends twice as much on strong drink as it does on rent, and nearly as much as it does on bread, milk, butter, cloth, clothing and cotton clothing. In fact, on the whole list of the Kingdom's expenses there is nothing on which so much is spent as on drink.

This did not happen in the year 1889 only; that year may be taken as a fair average. For instance in the year 1883 when a calculation of the same kind was made, the figures were found to be nearly the same as those of 1889.

Let me put this in another form :

1. The money spent upon intoxicating liquors in the United Kingdom is nearly twice as great as the total amount paid for bread.

2. We pay nearly four times as much for intoxicating liquors as we pay for butter and cheese.

3. We spend nearly four and a half times as much upon strong drink as we spend upon milk.

4. We spend nearly five times as much upon strong drink as we spend upon sugar, and nearly seven times as much as we spend upon tea, coffee, and cocoa.

5. The money spent upon drink is more than double the rent roll of all the farms and all the houses of the United Kingdom.

6. We spend about twice as much upon drink as we spend altogether upon woollen, cotton, and linen goods.

7. Besides the enormous expenditure upon drink, we

have to pay poor and police rates, the costs of insanity, crime, vagrancy, accidents, disease, loss of labour, early death, etc., giving at least another £100,000,000, and making a total loss to the nation of more than £200,000,000 yearly.

It is easy to understand from these statements how the spending by the nation as a whole of such a vast sum of money on an article which is consumed without bringing in any profit, leads to a great deal of poverty.

Archbishop Ireland, in his speech delivered at Cork on July 10, 1899, speaking of the Irish in America, said: "They have been emigrating to America by the hundreds of thousands for now nearly three-quarters of a century, and the opportunities for bettering themselves were not wanting, and numbers of them have attained social honours and positions of wealth. But those who have so risen are not the full number that should have risen. In many of our great cities where you would expect to find in places of opulence and distinction names telling of Ireland, you find those names few and far between. In many of the cities you find too many of our people who are miserable, and you find them—O God! why should ever the sons of Erin be in such places?—you find them in too large numbers in asylums and poorhouses in the land of plenty, in the land of fullest opportunity. I will tell you why this happens. I have studied their career from the Atlantic to the Pacific. I have asked the cause of their misfortunes, and everywhere it was said to me, There is but one cause—drink! I have gone to charity institutions where children of Ireland were found, and I questioned them one by one, and only one cause led them there—drink. I have

gone to courts, municipal and State, and found that of all classes of people sentenced in those courts some seventy-five per cent. were brought thither, directly or indirectly, through drink. As a judge in Chicago told me, of Irish people coming before the courts, ninety-five per cent. were brought thither by drink ; in other words, that were it not for the one fell curse, scarcely any Irishmen would be brought before the courts. I have talked with employers of labour, and they told me that they wish to employ Irishmen, because Irishmen are so quick, so agile, can do more work than others, and do it more intelligently, but they say they are often afraid to employ them because of the temptation that causes so many of them to drink. Of course, during the last twenty years a wonderful change has been passing over Irishmen in America, and they are now going forth as one of the most sober elements in the population. But while we congratulate ourselves on that fact, I think it were injustice to them, it were doing them wrong, not sometimes to speak to them of the evils of the past in order that such evils may never attend them in the future. I say it with the deepest conviction after a ministry of nearly forty years spent in America, that if Irish emigrants coming to us had brought with them the pledge of Father Mathew, and had adhered to it, there would be now in America no element of the population so powerful, so wealthy, so respected as the Irish-American people."

The following story shows how a man given to drink will, for the sake of drink barter what might bring him in a great profit, even a fortune. Some few years ago, a veterinary surgeon who was with the army in Bombay, found that the



excessive heat of the country caused the tops of the horses' necks to sweat freely, and thereby produced sores under the leather collars. All the expedients that he could suggest were of no avail to remedy this state of things. One-fourth of the horses used for draught purposes were laid up by what is called "sore necks."

A thought struck him that to make a zinc pad to fit under the collar, would at any rate, do some good, and perhaps might be a cure. The man, though ingenious in his way, was given to drink, and was looked upon by the officers of the army as a "ne'er do well" with bright ideas.

While this idea was simmering in his mind, and before he had put it to an actual test, he happened to be in a public-house. He had no money, and the publican refused to trust him with any more drink. An American commercial traveller from Boston was in the public-house at the same time. This commercial traveller happened to be representing a large leather house, and knew a good deal of the difficulty with which the American farmers of the south-west had to contend. The two men got into conversation, and as a natural result, the veterinary surgeon spoke of the idea that was uppermost in his mind, and said that he thought he knew of a remedy for that most troublesome of complaints from which all horses in hot climates suffered. The American was perfectly convinced that he was talking to a man of good ideas though bad principles, and asked what he would take for the idea.

"I am awfully hard up," said the veterinary surgeon, "and can get no drink on trust, so I will give you the idea for a glass of beer." So the bargain was made.

The American at once saw that the idea which he had purchased would probably bring in a great deal of money. He argued that the matter oozing from the sores on the horses' necks would corrode the zinc pad and produce sulphate of zinc—thus the disease would provide its own remedy. He also saw that zinc being a non-conductor of heat, would keep the parts cool. The more he thought of it, the more he liked it; and although his business should have kept him in Bombay for some months longer, he in a few days, took the first steamer to Liverpool and thence to Boston. Arriving at Boston, he threw up his appointment with the leather house, and started the manufacturing of the zinc pads, after obtaining a patent for the idea, and he is now worth £40,000.

## CHAPTER XVII

### TEMPERANCE AND THRIFT

THRIFT means saving. A thrifty person is one who does not waste but is saving. A thrifty house-wife is saving—or economical, as is also said—in cooking, not allowing any waste, making useful dishes and food out of odd bits which an unthrifty cook would throw away. She is saving in the children's clothes, mending them in good time—for a stitch in time saves nine, and cutting up the clothes of the elder children to do for the younger ones, and in many other ways she keeps down the expenses and makes the income of the family go further than it otherwise would. If the father of the family also is thrifty and does not spend his money uselessly, then so long as he is in work, the family may do fairly well; in any case they will do much better than if he were not thrifty.

It sometimes happens that two men may be working in the same shop or with the same master, earning the same wages, and having the same necessary expenses, the same rent to pay, the same family to provide for, the same children to clothe and feed. And yet in one home there may be happiness and comfort, in the other misery and want. In the one the house is clean, well furnished, bright with pictures and flowers, the children neat and with good shoes to their feet, the parents cheerful and contented. In

the other home things are just the reverse; the house is untidy and comfortless, the dinners and suppers are poor, the children are in rags and their shoes not water-tight, while the parents are always complaining. When quarter day comes round the master of the bright home has his rent ready for his landlord; at the other house the father is "behind with the rent," and has to make excuses and ask for a delay.

And yet the two men are taking the same money, and each have the same necessary expenses; what is the reason then of this difference? It is the way of living, or in other words, the way of spending. A man is rich or poor not so much according to what he has, as according to the way that he spends what he has.

Of these two families, of whom we have just been speaking the first is comfortable because the father and mother are thrifty, and they made their money go a long way. The other family is in want and cannot pay their way, because the father or mother, perhaps both, is not thrifty, but in some way or other spendthrift or extravagant. Think a little and you will see what I mean. In a large town an ordinary workman may receive twenty-five shillings a week; in the country he would receive less. Let us take the case of a man in one of our large towns, London, or Liverpool, or Manchester. He earns, we will suppose, twenty-five shillings a week. Out of this he has to pay his rent, and feed his wife and children. Every now and then fresh clothes will have to be bought, the children's boots will wear out, he himself will want fresh clothes and boots, so will his wife; and it may be tools will have to be bought from time to time. Illness may come to the home. If one of the

children be struck down with illness it is bad enough, if it is the wife it is worse, if the father of the family worst of all.

Now twenty-five shillings a week is not a large sum when rents are high and provisions are dear. If the man is careful and the wife is thrifty and work is constant, they may manage pretty well it is true and may have such a bright and comfortable home as we were reading about.

But if the mother of the family is too fond of dress and spends on finery more than she can well afford, or if the father takes to betting or to going to plays, or to being in anyway extravagant and spendthrift, then there is not twenty-five shillings a week for food and clothing and rent and the other necessary expenses, and the more that is wasted the less will remain. Now among the many causes of want of thrift, intemperance is one of the chief. We saw this in the last chapter. We are told on good authority that many workmen spend a good part of their week's money in drink. Some spend one-third, some spend half their wages in this way. Not unfrequently a man on getting his wages of a Saturday night goes to the public-house, gets drink for himself and treats others, and after staying there perhaps for some hours, finds that he has nothing left to bring home for the week's food. Families with a father of this kind can never prosper, they can never be happy.

But it is not only those who are downright intemperate who are unthrifty in this manner. Many persons spend in drink more than they ought and more than they can afford, though it may be without ever passing what is looked upon by most people as "moderation." If they spend in drink more than

they can afford, or if strong drink is for them a luxury and not a necessity, if it is something which they can do without, then in spending money upon it the man is unthrifty, he is wasting his money which ought to be put to better uses.

But we have seen that, at least for most people, strong drink is not necessary. Doctors have told us that for people in health, alcohol is not only not necessary, but in many cases hurtful. You may remember what Sir Andrew Clark said about the harm the people were doing to themselves by taking alcohol—not in great quantities, as drinkers do—but in very small quantities as they do who are called, and justly so, temperate and sober people. You may remember how the best doctors have told us that alcoholic drinks do not give strength, or heat, or nourishment, in fact that it is not an article of ordinary food. They even go so far as to say that most people, and especially children, are best without it.

Now if this be so, the alcoholic drinks, such as beer, wine, and spirits, are mere luxuries, that is, things which are taken merely for pleasure's sake; not because they are necessary or useful, but because we like them. But poor people and working-people cannot afford luxuries. It is very often difficult for them to get what is necessary, and they ought to be very careful in saving in order to "make both ends meet." And the reason for this care and thrift is all the greater, indeed it is a strict duty, when there is a family to provide for. If the bread-winner, with wife and children dependent upon him, spends in luxuries what should go for the support of his family, surely he is doing wrong.

You might say that there is no harm in having a glass or two of beer a day. Very possibly there is no harm in it. But is it necessary? And if it is not necessary, can you afford it? And if you can afford it, might not the money be spent in a much better way. Not many people think how much their "glass or two of beer a day" costs them.

Here is an example told by the Rev. Mr. Hobson at a meeting of the National Temperance League. "I was much struck this day fortnight," he said, "in hearing what happened in the neighbourhood in which I lived. There was a greengrocer with whom I deal sometimes. Soon after the New Year he started as a teetotaller to put into a box the amount he would spend on strong drink, and every time he felt a desire for drink he dropped the money into his box. This day fortnight he had occasion to need some ready-money, and he went to this box. He had been a teetotaller for three weeks and three days, and how much do you think he had in that box? Just about £4, which was the amount he would have spent in strong drinks."

In many homes, where the parents drink beer, two pints, that is four glasses a day, is not considered at all a great quantity. The beer costs about twopence a pint. Seven times twopence is two shillings and fourpence in the week. Now what could be bought for this two shillings and fourpence? In most homes this money would be enough to pay for the bread for a week, and almost enough to pay for a day's food for the whole family. In a year the two shillings and fourpence would amount to £7. A good deal could be done with £7. It would go a long way towards paying the rent; in the country a good

cottage for working-people can easily be had for less than £7 a year. Or it would be nearly, or perhaps quite, sufficient to provide clothing for the whole family. Or if it were not needed for these purposes, it could be put into the Savings Bank.

If a young man and a young woman when they marry, and first begin to keep house, would determine to do without luxuries and to spend their money very carefully, buying only what is necessary or very useful, and putting by such of their money as remained over, they would very soon find out the advantage of doing so. Suppose that instead of taking the two pints a day, as so many do, they put the cost of them into the Savings Bank. They would thus put by £7 each year. For each £7 so put by they would receive 3s. 6d. interest; and for each 3s. 6d. interest, if left in the bank, they would also receive interest; and so their money would go on increasing, and by the time that the man and woman were middle-aged, about forty years old, they would have a very nice sum of money—about £300. This sum would be of use to them when the opportunity of bettering their position in life presented itself. With this money they could buy themselves a nice little cottage and garden, or they could set up in business for themselves. To set up in business requires “capital,” that is to say, an amount of ready money with which to buy the goods and other things which are to be sold. The goods when sold “by retail,” that is in small quantities, are sold slowly, and so it is some time before the seller regains his money; but as he sells at dearer rate than that at which he bought them, he gets a profit. But the merchant who sold the goods to him cannot wait till they are sold



by retail. So the retail-seller must have some capital to begin with, and unless he has this he cannot start in business.

Now, the £300 would be quite sufficient for a working-man to start a small business if he wished to do so, and had the knowledge and training for it. He might, however, prefer not to have the risk of working a business of his own; it might suit him better to be working with regular wages in a good shop, or other place, under a trustworthy master. Even in this case the ready money would be very useful for his own advancement or that of his children.

To show you how the money spent daily in beer or other strong drink amounts to a large sum in the course of years, and how, if it be saved and put by, it can make a man comfortable in his old age, let me tell you a story which I read in *Chambers's Journal*.

A few years ago a well-known London doctor went into Hyde Park and sat down on a bench. Presently an old man, about eighty years of age, wearing the clothes of a pauper, sat down beside him. The doctor began to talk with him, and asked what trade he worked at before he became a pauper. The man said that he was a carpenter. "A very good trade, indeed," said the doctor; "but how is it that at this time of life you come to be a pauper? Have you been given to drink?" "Not at all," said the old man; "I have only taken my three pints a day. I have never spent more than sixpence daily on drink." The doctor asked him, "For how long have you been drinking three pints a day?" The man answered, "I am now eighty, and I have been drinking in that way more or less for sixty years." "Very well," said

the doctor, taking out pencil and paper, "I will just do the sum." He found that sixpence a day, laid by for sixty years, amounted, at compound interest, to £3,226, and he said to the old man, "My good man, instead of being a pauper, you might now have been the owner of £3,226; in other words, you might have had £150 a year, or some £3 a week, not by working an hour longer, or doing anything differently, except by putting by the money which you have been spending day by day these sixty years on ale."

If this man had been thrifty instead of being wasteful, he might have ended his days in comfort; waste brought him to the workhouse.

But habits of thrift are best learned early. Children can be wasteful with their pennies, spending them in what is of no use and unnecessary; or they can save them up to be of use later on. It is not difficult for children to save if they like. Almost every child has, or can have, a money-box, and the pennies or halfpennies that may be received as presents or rewards can be put into the money-box. And what pleasure it is when the money-box is full, and the savings—the pennies and halfpennies now grown into shillings—can be counted! But besides the money-box there is the Post Office Savings Bank, which is safer than the money-box; and the Savings Bank gives "interest," which the money-box does not.

In many schools, especially large schools, there is a School Savings Bank. In these the children's savings are received each week by the teacher, and the amount noted down in a book; the money is afterwards sent to the Post Office, and interest is paid on it. But even where there is no School Savings Bank,

it is very easy for a child who has got together a shilling to put this sum into the Post Office Savings Bank, and to add to it even very small sums. In this way children who begin early may save a nice "nest egg" by the time that they are old enough to go to service. They will also have acquired a habit of thrift, which, if kept up, will be of the greatest use to them in after-life.

But besides the pleasure of saving, and of having the money when it is required for one's own use, thrift brings the still greater pleasure which comes with being generous. Very often when we have seen people in trouble or in want, we have felt sorry for them and have wished that we could give them something. When we have money in the Savings Bank we have something with which to be generous. I have known many a boy and girl who, when his parents were in want of money, were able to help them from his savings.

Not many years ago the south of France was visited by great floods which swept away thousands of homes, and numbers of people were in the greatest poverty. Amongst those who sent help to these poor sufferers were the boys and girls of the Poor Schools of Bordeaux, a town in the south of France. They gave £410 out of their savings in the School Banks. If these children had not been so saving they could never have acted in so generous a manner, and we may well believe that they themselves received great pleasure in helping their poor and distressed country people.

There is a society called the National Thrift Society which helps people to be saving, and from them we take the following good advice:—

*Never* waste a single penny, and you'll then save many a pound ;  
*Never* leave a pin or needle lying useless on the ground ;  
*Never* lose a single moment, and an hour you'll never lack ;  
*Never* waste in foolish fancy what should hang upon your back ;  
*Never* let a heap of ashes lie to smother up the grate ;  
*Never* waste the scraps and morsels that are left upon the plate ;  
*Never* buy what is not needed just because " it is so cheap " ;  
*Never* waste or lose the " mickles " and the " muckles " then  
you'll keep ;  
*Never* throw away in drinking what should go for food and rent ;  
*Never* puff away in smoking what should otherwise be spent ;  
*Never* live beyond your means, *never* make a foolish bet ;  
*Never* purchase without paying, and *never* run in debt ;  
*Never* be extravagant and then to want you will not drift ;  
*Never* dispense with industry, and *never* give up *Thrift*.

## CHAPTER XVIII

### FURTHER BENEFITS OF TEMPERANCE

THE last chapter told us of some of the advantages which attend the practice of temperance. In that chapter we were thinking only of persons by themselves and not as they form part of the community, that is, of the whole body of people who make up a village, or town, or nation. But it is clear that the lives of individuals have a great influence over the whole community for good or for evil. If the individuals are sober and thrifty, the community of which they form part will be well-to-do; if, on the other hand, the individuals are intemperate and spend-thrift, then the community will not be thriving.

In this chapter we are to see the advantages which temperance brings to communities.

Sir Benjamin Richardson tells of a town, called Johnsburg, in the United States of America. There is no bar, no tap-room, no public-house, or beer-shop. Intoxicating drinks are, indeed, to be bought. But these are classed with poisons, and sold as poisons are sold in most well-governed countries. Here in England, if a man goes to a chemist and asks for some poison, he must say what he wants it for, and must also give his name and address. These are written in a book. But if the chemist thinks that the poison is wanted for a wrong purpose he may not sell

it. In this way a strong check is put upon the use of poisons, and when they are used for a wrong purpose it is more easy to find out who did the wrong.

In Johnsbury brandy and other intoxicating drinks are dealt with in the same way as poisons are dealt with in this country. They are kept under lock and key, and sold by a public officer. This officer only sells intoxicating drinks to those who satisfy him that these drinks are required for a proper use, and the names of the buyers are written down in a register or book kept for that purpose.

There are mills in Johnsbury, and the work is very hard, and the hours are long. Ten hours a day the men work. In summer the heat is very great; in winter the cold is also very great. Yet the five hundred men employed can get on without whisky, or gin, or beer, and they never ask for it. Their chief drink is water, of which there is a can always near them. And without intoxicating drinks they work well, they enjoy good health, and they live at least as long as other men of their state of life.

There are five thousand people in Johnsbury, and the order and peacefulness among them is very wonderful. There is no need for policemen, no need for the law to use its authority. There are, indeed, six constables in the town, and they can be called upon if required; but as a rule the six are at work in the factories, and they only put on their uniforms on great days for show.

There are a few districts in Ireland where there is no public house, where the police is not necessary, and where the evils which are the natural followers of intemperance are almost unknown. Mr. Kegan Paul stated at a meeting in Exeter Hall that in some parts

of Dorsetshire, where he was then living as a clergyman in the Church of England, there were parishes without public-houses. In those parishes there were no cases to go before the magistrates, there were no paupers; and on one occasion, when the magistrates asked a policeman if he had ever arrested a teetotaller, the policeman answered that he had not.

Perhaps the greatest example of the blessings which temperance brings upon a country is to be found in Ireland during the time when Father Mathew's temperance missions were so successful. Father Mathew commenced his work in April, 1838, and in 1845 he had taken over five million of pledges. From that time there was a steady improvement in the country; crime was getting less and less, trade was growing year by year. In 1839 twelve thousand and forty-nine persons were punished for crimes of different kinds, and of these sixty-six persons were sentenced to death. These numbers became less year by year, and in 1845 only seven thousand one hundred persons were punished, and thirteen only were sentenced to death. By the same year there was so much less drinking of beer and whisky and other alcoholic drinks that many distillers and publicans had to give up the business. On the other hand, bakers, grocers, dairymen, tailors, shoemakers, did a much better trade than before, and business of almost every kind was in a far better condition. In fact, the country was never in such a thriving state.

To the great improvement in business during this period the report of the Dublin Board of Trade bore witness. It says: "There has been a great revival experienced in the Irish cloth trade, and the demand for it and other Irish manufactures is now so great

that it is proposed to hold a weekly wholesale market in Dublin for the convenience of dealers in these goods. There are some very large hat manufactories in Dublin, and they are all brisk and doing much more business than formerly. Mr. Hawkshaw, a draper in Francis Street, has, during the last three months, increased his sales sixteen times the amount of what they were in the corresponding period of last year. Public works are also going on, and capitalists are beginning to employ their money in commercial pursuits. Mr. Sheridan, the builder, states that he has received orders to erect a large paper-mill, which will cost £4,000, and also that he has received orders from many gentlemen to build flour and oatmeal mills."

The state of Ireland during this time shows plainly what a great advantage it is to a country when the inhabitants, or, at least, the greater part of them, are strictly temperate. These blessings of temperance spread themselves all over the country, and influence every branch of trade. The man who spends a quarter or a third of his wages in drink—some men spend even a half in drink—is benefiting one branch of trade only. And on account of this great outlay he and his family are badly clothed, badly fed, badly lodged. When he gives up drink and has money in his pocket and to spend, he is able to buy shoes for himself and his children, jackets for the boys, dresses for the girls. Instead of living on potatoes, and rice, and bread—and perhaps little enough of that—meat, and butter, and milk are to be seen on the table. And still there is enough left to pay the rent and something besides to put in the Bank. And so you see how it is that though the brewer, and distiller, and publican lose when a nation becomes temperate, yet the clothier,



the grocer, the farmer, the shoemaker, the hatter, the hosier, the dress-maker, sellers of woollen and cotton goods gain very largely. Nor need the brewer, and distiller and publican lose. In Ireland many of them changed their trades, and instead of selling whisky and beer, they sold milk and butter and bread, or other articles of food, and they did well.

In Ireland, unfortunately, this good time did not last long—only a very few years. In 1846 a very serious famine spread poverty, disease, and death all over the country, and Father Mathew's good work was almost wholly undone. During the famine people drank, when they could, to forget their misery; and after the famine, breweries and distilleries and public-houses grew up and became as numerous as they were before the country had learned its lesson of temperance. But even the few years during which Ireland as a nation was strictly sober were sufficient to show the benefits of temperance.

Do you remember how much we said was spent on alcoholic drinks in the year 1898? It was £154,480,943. This is an enormous sum, and the greater part of it is not only an unnecessary expense, but it does harm instead of good. Now suppose that half this sum was saved from drink, a great part of it would find its way into more useful channels; into the hands of the clothier, the shoemaker, the farmer, the baker, and shop-keepers of various kinds. So not only would these become the richer, but as they would have to employ more workmen and servants, the poor would also be the gainers, and many of the poor instead of depending on the charity of others, or of becoming paupers, would be able to earn a living for themselves.

There is another way in which temperance would enrich the nation. Many manufactories are prevented from making as much money as they would otherwise make, because of the loss of time caused through workmen drinking. It is well known that it is a common custom for men to be "on the drink" on Mondays, and also on a great part of those weeks in which there are holidays, for instance, Christmas-time, Easter week, Whitsun-tide, and the first week of August. This means loss of work, and loss of work means loss of money, not only to the workman but also to the employer. The more the employer succeeds and the more capital or ready money he has, so much the more does he enlarge his business and employ more work-people. And as there are a great many employers and capitalists in the country, when *they* gain, the nation gains, and when they lose the nation loses—because when they gain they employ more people, and when they lose they have to dismiss some of their hands.

Some large firms or manufactories employ several thousand hands. When they fail or for some other reason they close their business, all these hands are thrown out of work, and a great deal of poverty follows. Not only do these men and their families lose, at least for a time, their means of getting their living, but the tradespeople with whom they have been dealing, also lose. But when the employer gets on well and has to take on many more hands, not only do these benefit by the employer's success, but the whole neighbourhood is better off because of the increase of trade. If, however, the men stay away one or more days in the week through drink, the work does not get on as fast as it should, and the business does

not gain as much as it might have gained. Mr. Whitworth, who was at one time member of Parliament for Drogheda, and was a great employer of labour, once stated publicly that Mondays' drinking alone caused a loss to his firm of over £30,000 a year. And Mr. Joseph Leicester, who was for a long time secretary to a large trade society, said that he was a living witness to the terrible havoc that drink is doing to trade. One employer, he says, writes to me: "Competition is so fierce that I am compelled to strain every nerve to keep my trade going. My fires are burning, and my metals are in the furnace, yet half the men are in the public-house instead of being at work."

Some people might think that if the nation were temperate and were to spend much less money on drink that it now does, that the Government of the country would be at a great loss, and that one of the chief means of income would be taken away. But this is not the case. On the contrary, the Government would gain instead of lose.

It is indeed true that as alcoholic drinks are taxed, they bring in a very large revenue to the Chancellor of the Exchequer, whose place it is to find the money for carrying on the government of the country. In 1896 the revenue received, as taxes on intoxicating drinks was £35,850,804, a very large sum. On the other hand the cost of keeping up the police, the prisons, lunatic asylums, workhouses, reformatories—and the necessary warders, keepers, servants, nurses, doctors—amounts to a great deal more than thirty-five millions of pounds. If less drink were consumed, less police would be required, and fewer prisons, fewer workhouses, fewer asylums. There would be less

expense to the Government, and though it may seem strange to say so, yet the less is the revenue on intoxicating drinks so much the more will the Government be the gainer.

Now, let us see how far this question of the money spent on intoxicating drinks concerns Catholics. Every Catholic should take a pride in his Church, and should be ready to do what lies in his power to spread the faith and to help the poor and the little children. How many Catholics are there in the United Kingdom? About 6,000,000, of whom between 3,000,000 and 4,000,000 live in Ireland. At the last census, or numbering of the people of the United Kingdom, which was taken in 1891, there were altogether 37,880,764 persons. Thus Catholics are about one-sixth of the whole population. Now if we suppose that Catholics spend about as much in drink as the rest of the nation do, then their share of the drink-bill will be £25,746,822 6s. 8d., for that is one-sixth of £154,480,934, the whole amount of money spent in intoxicating drinks in 1895. Nearly £26,000,000 spent in one year on intoxicating drinks—and by Catholics! Does not this waste seem very dreadful and sinful? Suppose that even a quarter of this sum were saved and given to good works. It would be £6,500,000. What a number of churches could be built with £6,500,000. Probably it would be more than enough to find churches and chapels and priests for every mission that was in want, and then leave a good sum over for schools and hospitals.

The money spent yearly on Foreign Missions by all religious bodies in the United Kingdom amounts altogether to £2,000,000. This is a very large sum, and a great deal of good can be done with it. So

with £6,500,000—if it could be saved from drink—a great deal more could be done.

You may have heard that a large Catholic Cathedral is being built at Westminster. When it is finished it will be one of the largest churches in England. It costs a great deal to build a large church. The new Cathedral will cost about £200,000. This is a large sum of money, and such large sums are very difficult to get even when it is asked for by good people and for good purposes. At the time that this book is being written only about one half the money has been given, though several people have given very generously. If one hundred thousand Catholics were to give to the Cathedral the price of one pint of beer a day, the whole cost of the building and furnishing would be paid in less than a year.

It is true that in Ireland, which contains more than half of the Catholic population of the United Kingdom, the average amount spent on drink by each person in that country is much less than the average amount spent in England and in Scotland. In Ireland the sum is only £2 14s. 1d., yet the whole sum spent in Ireland on intoxicating drinks amounts to £12,447,933, and this vast sum is spent—*wasted*—in one of the poorest countries in the world. If this money were properly used, not only would the poverty of the people be greatly relieved, but there would still remain much for religious works and other good purposes.

Archbishop Ireland, in his "Message to the Irish People," says: "In a population little over four millions there are spent for beer and spirits nearly £12,000,000, and what is fearful, these figures show an increase of £167,000 over the previous year; and

yet we talk of the poverty and misery to which so many of the Irish people are doomed. Let us first keep in our pockets this £12,000,000, and then, if there is occasion, let us take to bemoaning poverty."

And the Most Rev. Dr. Owens, Bishop of Clogher, in his Pastoral for Lent, writes: "I believe I am safe in saying that, as a nation, we are the poorest on the face of the earth; and yet we foolishly and insanely expend upwards of £11,000,000 sterling every year in the purchase of alcoholic drinks. In other words, we expend at the rate of £3 per head of the entire population on drinks that, according to the highest medical authorities, are never necessary, that may be useful when taken medicinally, but which, as they are in common use, are a deadly poison to the body as well as to the soul."

Whatever the sum may be, it is certain that millions of pounds are wasted yearly by Catholics in drink! And meanwhile there are districts without church or schools or priests. There are missions with plenty of people in them, and plenty of money, and yet the mission has scarcely sufficient to get on, and the priest has to beg for money to support the church and schools. And there are deserving poor starving, and poor little children ragged and neglected—and so many other evils which could be got rid of if the good people who try to bring blessings upon others had the money to work with. But money which might be doing good is doing evil, or, at least, is wasted in drink!

## CHAPTER XIX

### FATHER MATHEW

OF all the many labourers in the cause of Temperance, no one has ever obtained such wonderful success, or has been so well known and respected all over the world, as Father Mathew. A few pages back we saw how Ireland prospered during the time that this good priest succeeded in leading the people away from drink. Perhaps you would like to hear something more about him.

Theobald Mathew was born at Thomastown, in the county of Tipperary, Ireland, on the 10th of October, 1790. His father was James Mathew, who had been adopted by his relative, George Mathew, first Earl of Llandaff. His mother was Anne, daughter of George Whyte, a lady of great beauty and of a very sweet character.

Theobald's early years were spent at his mother's side, and from her he received that gentleness of disposition for which, as well as for zeal and for energy, he was distinguished as a priest. Even when very young his chief pleasure consisted in doing good. His mother knew this, and she used to do many of her works of charity through the hands of her child. This loving and lovable disposition, this eagerness for the welfare of all around him, caused him to be loved

and respected by all who knew him, and was the origin of the great power which he afterwards exercised over the people of many countries.

After finishing his studies he was made priest on Holy Saturday, 1814, having previously joined the Franciscan Order; and after a short stay at Kilkenny he was sent to Cork, which was his home and the centre of his labours for the rest of his life. For some fourteen years he laboured here chiefly among the poor, and soon became known as a zealous confessor and earnest preacher, and people frequently came from a distance to go to confession to him and to listen to his preaching.

When he was in his forty-seventh year he was much moved by the repeated requests of Mr. William Martin, a Quaker, that he should take up the cause of Temperance. Father Mathew at this time had had very great experience, and knew well how much harm was being done to the people of Ireland through drink, and therefore Mr. Martin's oft-repeated appeal, "O Theobald Mathew, if *thou* wouldst take the cause in hand thou couldst do such good to these poor creatures!" was not made to deaf ears. On the 10th of April, 1838, the first Catholic Temperance Meeting in Ireland was held. It was held in Father Mathew's schoolroom, Cork. Father Mathew presided, and at the close of the address he signed the pledge, and invited others to do the same. So was formed the first Catholic Temperance Society.

This Society, which at first had only sixty members, grew very quickly. Soon it was too large for the schoolroom, and the meetings were then held in a large building called the Horse Bazaar, which could



hold four thousand people. In three months from the day that the first meeting was held twenty-five thousand persons had taken the pledge, and before the end of the year the number had grown to over one hundred and fifty thousand. This number was not made up from the people of Cork alone. Men and women and children came from a distance, sometimes walking for several days in order to see Father Mathew and take the pledge from him.

When the good that was being done in Cork came to be known, bishops and priests begged of Father Mathew to visit their dioceses and parishes, and to preach Temperance and found Temperance Societies. The first town that he visited was Limerick, where he had been invited by the Bishop, the Right Reverend Dr. Ryan. He arrived there in the first week of December, and remained four days. The crowds that came were so great that the largest public buildings in the town were thrown open so that strangers might go into them at night to sleep. The house in which he was staying had iron railings round it, and these were quite broken down by the number of people pressing against them during those four days. Father Mathew was always preaching, receiving people, and talking with them, telling them to give up drink. At the end of the mission one hundred and fifty thousand persons had taken the pledge.

Travelling very quickly by coach—for there were no trains at that time—Father Mathew visited nearly every part of Ireland. He would go perhaps to some town far away in the north, stay there for a few days, and then come back to his own town of Cork to see to his own parish. Then after a few days in Cork he

would go off to another district, give a mission there lasting three or four days perhaps, and then again return to Cork. And so in a very few years almost every town and parish in the country had had a visit from the good priest, "the Apostle of Temperance." By the summer of 1843 he had taken five million pledges.

In August, 1842, Father Mathew came to Scotland, and gave in Glasgow his first mission out of his own country. He addressed himself chiefly to Catholics, but he was heartily welcomed by all, and the mission was attended by a great many who were not Catholics, as well as by a very great number of Catholics in and around Glasgow. The improvement was so great after Father Mathew's visit that many districts which had been among the most troublesome in the town became quiet and respectable. This was because all the people of those districts attended the mission and took the pledge.

The next year Father Mathew came to England. He landed at Liverpool, preached in the churches, visited all the Catholic schools, and held meetings in public halls and in the open air. Many Protestant employers invited him to visit their mills and factories, and speak to their workmen.

From Liverpool he went to Manchester and Salford, and then into Yorkshire. In this county he was received more heartily than in any other part of England, and the Yorkshire people were more earnest than those of any other county in the cause of Temperance. More than once Father Mathew spoke with praise of the Yorkshire people, and held them up as example. In Yorkshire two hundred thousand

names were added to the number of those who promised to abstain from all intoxicating drinks.

From Yorkshire Father Mathew came to London. His first meetings were held in Commercial Road, on the ground where the large church of Saint Mary and Saint Michael now stands. Father Mathew was accompanied by several of the Catholic priests of London, and also by Lord Stanhope, who was a great admirer of the "Apostle of Temperance," and by a good number of Protestants. The meetings here continued for a week. They began early in the morning, and continued till late at night, Father Mathew remaining on the ground the whole time. The first day fifty thousand people attended, but on most of the following days the number was still greater.

Father Mathew also gave a week's mission at Kennington Common; and Westminster, Chelsea, Paddington, St. Giles's, Bermondsey, and other parts of London were visited. The pledge was taken by over seventy thousand persons, several thousand of whom were children. But on the whole, Father Mathew was not quite pleased with his work in London; he had hoped that more would have taken the pledge. The Londoners were not so earnest for Temperance as the people of Yorkshire and Lancashire, and the brewers and public-house keepers were, of course, against these Temperance meetings. Sometimes there were fierce fights between the Temperance people and the brewers' men. Generally the Temperance people had the best of it, because they were in greater numbers; but sometimes the meetings were so disturbed that they had to be stopped.

Father Mathew stayed altogether three months in

England, and during that time it is believed that six hundred thousand persons, many of them not Catholics, took the pledge from him.

Perhaps some of you may have heard of the famine or "hunger" which did so much harm in Ireland. This was in 1846 and 1847, long before you were born; but the parents of some of you may have been alive then, and they may have told you about it, or you may have read of it. The people of Ireland at that time lived mostly on potatoes. In 1846 and 1847 the potato crop failed. There were no potatoes to be had, and the poor people had little or nothing to eat. And so they were starving and dying by thousands, while those who could left Ireland and came to England, or went to America to seek for work.

The Government spent £1,500,000 on work and food for the poor Irish, and large sums of money were sent by good people in England and in America. But even all this was not enough, and during those two years the number of those who died through the famine, or who went out of Ireland lest they should be starved, was not less than two millions.

America, as I told you, had sent over large sums of money to help suffering Ireland, so Father Mathew, grateful for this, promised that he would go to America, and would, in return for their goodness, do what he could to bring to the Americans the blessings of Temperance.

He went there in 1849, and was received with a greater welcome than had been given to any stranger before, persons of every class and rank joining to pay him honour. He visited twenty-five States, lectured and administered the pledge in three hundred of the

chief towns, preached in numberless Catholic churches, and in doing this travelled thirty-five thousand miles. The fruit of his missions in the United States was that five hundred thousand persons took the pledge.

In 1851 he returned to Ireland, his health being quite broken through the long years of labour and of constant fatigue.

On the 1st February, 1852, he had a stroke of apoplexy, but he recovered rather rapidly, and was soon at work again. Not for long; a few months of labour made his illness worse, and he at last gave way to the advice of his friends, and in October, 1854, he went to Madeira, remaining there till the summer of the following year. But all was in vain.

On his return to Ireland he had to take up his abode at Lehenagh, the residence of his brother, quite unfit for work, and getting more and more feeble each day. He knew that the end was not far off, and his time at Lehenagh was spent in preparation for death. For some months before his death he was unable to say Mass—a great loss for so saintly a priest—and he tried to make up for it by spending hours in silent prayer.

Even in the summer he felt the cold at Lehenagh, and in the autumn of 1856 he resolved, much to the distress of his friends, to go to Queenstown. The reason he gave was that Queenstown might be warmer, but it was believed that Father Mathew chiefly desired to save his brother and his family from the trouble of attending to him.

Here he spent the last months of his life. The last stroke came one morning as he was dressing. He was raised from the floor where he had fallen and placed

in bed, and his friends as well as the priest and doctor were called. For several days he lay, unable to speak, but free from pain—in his senses, and still eager to do good to the last. All that wished to see him were let in to him, and as some took the pledge at his bedside, the dying priest with difficulty placed his hand on their head and signed the cross on their forehead.

The end came, as it were, in sleep, and on the 8th December, 1856, Theobald Mathew, the "Apostle of Temperance," the zealous missionary, the benefactor of his country, passed to his reward. By his own desire he was buried under the Cross in "Father Mathew's Cemetery" at Cork, which he had founded. Fifty thousand persons attended the funeral.

It is sad to relate that of the five million pledged abstainers in Ireland and the six hundred thousand in England, not many remained faithful to the promise they had made through the advice of the holy priest. Had they done so, both Ireland and England would now be better than they are, and would be enjoying the spiritual and temporal blessings which come to nations whose people are sober.

## CHAPTER XX

### CONCLUSION

WE have now seen while reading this book what alcohol does to our bodies. We have been told by clever doctors that it should not be taken except by the advice of medical men, and that when we are in health we are better without it. The daily use of these drinks, even in small quantities, leads, we are told, to disease and to a shortened life. The excessive use of alcohol brings about many evils: disease, accidents, and death. It is the cause of the greater part of the crime of the country. It fills the prisons, hospitals, asylums, and workhouses. It does a vast deal of harm to the country.

The use of intoxicating drinks is, for the most part a waste of money. By not taking these drinks a great saving can be made. Sober people are generally thrifty and saving, and by laying-by they have something for the time of need. Besides, sober people are generally better and more steady workmen, and more reliable, and therefore they keep their situations longer and are not out of work so often as the intemperate.

This book has also given us the example and the words of some of the chief Catholic temperance workers. Father Mathew and Cardinal Manning are not by any means the only Catholics who have done

much in the cause of temperance. There are many others, bishops, priests, and laymen, who are striving hard to lead English and Irish and English-speaking people to be sober. They have been blessed and encouraged by the head of the Catholic Church, the successor of Saint Peter and Vicar of Christ, Pope Leo XIII.

The vice of drunkenness is one which, as Cardinal Manning has said, "stands head and shoulders above every other vice." It is a more fruitful cause of death, disease, accidents, poverty, insanity, crime, and sin—and ruin to soul and body, than any other evil. It causes more Catholics to fall away from grace and from the Church than does any other cause. It is perhaps more common than any other great vice.

Children therefore should beware of intemperance. They should begin when young to hate and to fear this vice. We are all weak, and if we are not careful we may yield to bad example, and may fall into the same sins which we hate in others. We should begin now, when our passions and habits are not so strong as they may be when we are older, to train ourselves to habits of temperance. We should try to be temperate in all things, and not to go further than is right in anything. But, above all, we should be temperate in the use of strong drink. It is indeed better still to abstain from it altogether. You have read what doctors say about this: strong drink is never necessary for children; it usually does them harm, and they are best without it.

If you grow up without taking strong drink, you will not require it when you *are* grown up. You will thus escape an expensive habit, you will be saved from many temptations, and who can tell what good



your example may do for some weak and tempted companions ?

“ Lives of great men all remind us  
We can make our lives sublime,  
And, departing, leave behind us  
Footprints on the sands of time ;

“ Footprints that perhaps another,  
Sailing o’er life’s solemn main,  
A forlorn and shipwrecked brother,  
Seeing, may take heart again.

“ Let us then be up and doing,  
With a heart for any fate ;  
Still achieving, still pursuing,  
Learn to labour and to wait.”

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### CARDINAL MANNING'S THIRTEEN QUESTIONS

1. Is there any vice in the United Kingdom that slays at least 60,000, or, as others believe and affirm, 120,000 every year ?

2. Or that lays the seeds of a whole harvest of diseases of the most fatal kind, and renders all other lighter diseases more acute, and perhaps even fatal in the end ?

3. Or that causes at the least one-third of all the madness confined in our asylums ?

4. Or that prompts, directly or indirectly, 75 per cent. of all crime ?

5. Or that produces an unseen and secret world of all kinds of moral evil, and of personal degradation which no police court ever knows and no human eye can ever reach ?

6. Or that, in the midst of our immense and multiplying wealth, produces, not poverty, which is honourable, but pauperism, which is a degradation to a civilized people ?

7. Or that ruins men of every class and condition of life, from the highest to the lowest, men of every degree of culture and of education, of every honourable profession, public officials, military and naval officers and men, railway and household servants; and what is worse than all, that ruins *women* of every class, from the most rude to the most refined ?

8. Or that above all other evils is the most potent cause of destruction to the domestic life of all classes ?

9. Or that has already wrecked, and is continually wrecking, the homes of our agricultural and factory workmen ?

10. Or that has already been found to paralyze the productiveness of our industries in comparison with other countries, especially the United States ?

11. Or, as we are officially informed, renders our commercial seamen less trustworthy on board ship ?

12. Or that spreads these accumulating evils

throughout the British Empire, and is blighting our fairest colonies ?

13. Or that has destroyed and is destroying the indigenous races wheresoever the British Empire is in contact with them, so that from the hem of its garment there goes out, not the virtue of civilization and of Christianity, but of degradation and of death ?

### THE ANSWER TO EACH

There is not one point in the above questions which cannot be shown by manifold evidence to meet in one, and one only, of our many vices.

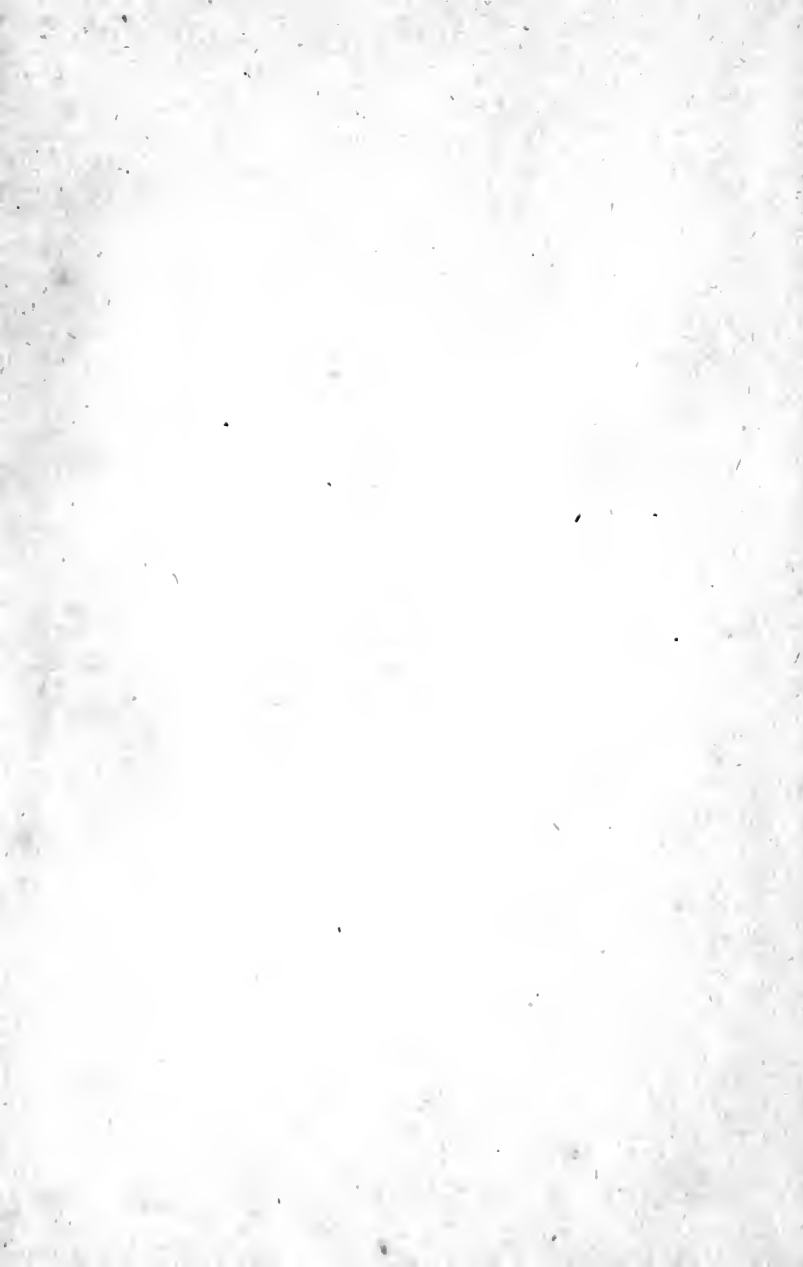
Of what one vice then by which we are afflicted can all this be truly said ? Is it not the language of soberness to say that if such a vice there be, it is not one vice only but the root of all vices ?

Mr. Gladstone has said, in words which have become a proverb, that the intemperance of the United Kingdom is the source of more evils than war, pestilence, and famine ; and to this it must be added that the intemperance that reigns in our nation does not visit us periodically like war, but year by year in permanent activity ; that its havoc is not sporadic but universal ; that it is not intermittent but continuous and incessant in its action.

It is no rhetoric, therefore, nor exaggeration, nor fanaticism, to affirm that intemperance in intoxicating drink is a vice that stands head and shoulders above all the vices by which we are afflicted ; and that, comparing the United Kingdom, not only with the wine-growing countries of the south, which are traditionally sober, but with the nations of the north, such as

Germany and Scandinavia, which are historically hard drinkers, we are pre-eminent in this scandal and shame; and that intemperance in intoxicating drink may, in sad and sober truth, be called our National Vice.

THE END.



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